The Churchman.

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JOHN HECKER, PROPRIETOR. NEW-YORK, JANUARY 20, 1855. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH........................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 8½ " 5 "
CHURCH OF THE NATIVITY.............. 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
CHURCH OF THE TRANSFIGURATION......½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES........... 9 "
CHURCH OF THE HOLY INNOCENTS........... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn.......... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn,....... at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR JANUARY.

21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
4. Septuagesima Sunday: Third Sunday before Lent.
11. Sexagesima Sunday: Second Sunday before Lent.
18. Quinquagesima Sunday: Next Sunday before Lent.
21. The First day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the day of the month. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed immediately after the Collect for the day.]
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

THE CHURCH AT HOME.

New York.—We wish to give the utmost prominency to the following communication:

To the Editor of The Churchman:

SIR,—Allow me to ask the favor of a place in your paper, for the accompanying communication from the Rt. Rev. the Provisional Bishop, together with this preface. It is with the greatest reluctance that I make an appeal of this kind at all, and especially at a time of such pecuniary distress as the present, but circumstances leave me no alternative; and I feel constrained rather than fail in meeting pecuniary obligations incurred in the Church's behalf, thereby marring and hindering the work of Christ committed to me, to leave no lawful effort toward discharging those obligations untried. I will not urge the claims of this appeal in any language of my own, the cause speaks for itself; and moreover, it is presented in such a way in the following commendation of our Bishop, as to draw forth the aid of all who, under any circumstances, might be willing and able to extend that aid.

I would add that the amount alluded to in the Bishop's letter, together with what is already pledged, *will entirely clear our Church building of every obligation*, and until this is done, it cannot be consecrated. Contributions may be left at Stanford & Swords, 637 Broadway; or sent by mail to my address, Haverstraw, Rockland County. Very respectfully yours,

J. BRECKENRIDGE GIBSON,
Missionary at Haverstraw.

ST. PETER'S, *Albany*, Jan. 4, 1855.

The Rev. Mr. Gibson has been laboring to establish the Church at *Haverstraw*, the last point at which my lamented Predecessor officiated. He has had good success in his work: but owing to the extreme depression of the times, some contributions on which he had relied have failed him, and now, after earnest efforts to collect the requisite means for furnishing his little church, he is in need of four hundred dollars to meet payments to be made during this month (January), and then of some further aid to enable him to paint and furnish the sacred edifice. I believe the Diocese has taken some interest in the design of erecting a *Memorial Window* in that Church to the memory of Bishop Wainwright, and that the money has been contributed for that object. It is good to hallow and perpetuate his memory on the spot where he last stood up to preach the everlasting Gospel, and to minister in holy things. It doubles the motive which should always animate us in erecting a house, to be consecrated for ever to the worship and service of Almighty God, and to the saving of the lost. I believe the sympathies of the Church will rally about this object and not suffer it to fail. May God reward the givers tenfold into their own bosoms! HORATIO POTTER,
Provisional Bishop.

The Provisional Bishop, who had arranged to preach in this city last Sunday, was suddenly called away to Albany, on Friday, by the death of the venerable Mrs. Van Rensselaer, who was one of his oldest parishioners.

Western New York.—The Rev. Samuel L. Southard, late rector of the "House of Prayer," at Newark, N. J., has been installed as rector of St. John's Parish, in Buffalo, by the Bishop. There was a full attendance of the members of the congregation and others, and the ceremonies were unusually impressive.

Massachusetts.—The sixty-fifth annual Convention of the Church, in the diocese of Massachusetts, commenced its session in Trinity church, Boston, the Bishop of the diocese and the Bishop of Maine being present, each of whom officiated in the ante-communion service, which was followed by a sermon from the Rector of St. Paul's Church, Dedham, from the words: "If this counsel or this work be of men, it will come to nought." The Holy Communion was then administered by the Bishop of the diocese, assisted as before. The Convention having been called to order by the President, the credentials of lay members presented, and the body formally organized by the appointment of a Secretary and Treasurer, the Bishop of Maine was invited to a seat. The rules of the previous Convention were then adopted, and the several Committees appointed.

The address of the presiding Bishop presented a diary of official labors for the past eight months, from which it appeared that one individual had been ordained a Priest, two persons appointed Deacons, eighty-five been confirmed, and one church consecrated. A parish had likewise been organized as the result of occasional ministrations. The Bishop had assisted at the consecration of the Bishop of Rhode Island, and the Provisional Bishop of New York. Several changes had taken place in the form of dismissals and transfers within the diocese; one death only is reported. After certain recommendations, one of which is the increase of the Episcopal Fund, and some local observations, the Bishop closes with words of advisement as to the exercise of increased earnestness and spirituality in the work of winning souls.

Other business having been disposed of, including the reception of a Report from the Board of Missions to Seamen, the Convention resolved, after much discussion, to admit Missionary Parishes into union with itself, but withholding from these the right, subject however to Article 3d of the Constitution, to send delegates to their body, so long as such retained their particular missionary character.

The committee on so much of the Bishop's address as relates to the increase of the Episcopal Fund, reported in favor of raising $10,000, at least, to be placed at interest, and allowed to accumulate till it reach $40,000; that a committee of six from the city and two from the country be appointed to carry these suggestions into effect: The Hon. Robert C. Winthrop, the Hon. Wm. Appleton, the Hon. S. L. Crocker, the Hon. E. A. Newton, Robert M. Mason, Wm. F. Otis.

The Treasurer of the fund for the relief of Widows and Orphans of Episcopal clergymen, reported that the Society had funds invested to the amount of $7828, and cash deposited, $556, making the whole sum $8384.

The following officers were elected for the ensuing year:—

Standing Committee.—Rev. Alexander H. Vinton, D. D., Rev. George M. Randall, Rev. Charles Mann, George M. Dexter, Otis Daniell, Francis Hilliard.

Board of Missions.—Rt. Rev. Manton Eastburn, D.D., *ex-officio* President; Rev. Charles Mason, Rev. John Wayland, D. D., Rev. Thomas F. Fales, Rev. Joseph H. Clinch, Geo. M. Randall, Wm. Horton, Otis Daniell, George M. Dexter, Charles A. Parker. Theodore W. Snow, Secretary. James B. Dorr, Treasurer.

Board of Missions for Seamen.—Rt. Rev. Manton Eastburn, D. D., Rev. George D. Wildes, Rev. W. J. Irvin, Benj. C. Clark, Martin L. Bradford, Foster Waterman, Geo. A. Brown, Richard Girdler, Geo. M. Brown, Benj. P. Richardson, William R. Laurence, M. D.

The Committee on Qualifications recommended that none of the applicants from Christ church, Boston, for seats in the Convention, be admitted. The report was unanimously accepted. The Board of Missions reported that they had appropriated $1675 during the year to destitute parishes. The Treasury is free from debt.

The Executive Committee reported in favor of holding the next meeting on the 3d Wednesday of next January, at Trinity church in that city, and that the Rev. Dr. Wayland, of Roxbury, be the preacher, and the Rev. Dr. Stone, of Brookline, the substitute. Adjourned.

New Jersey.—On the Second Sunday after Epiphany, in St. Mary's Church, Burlington, the Bishop, acting for the Lord Bishop of Toronto, admitted the Rev. E. H. Massey Baker, Deacon, an Alumnus of the General Theological Seminary, incumbent of the Mission of Pembroke, in the diocese of Toronto, to the holy order of Priests. Morning Prayer was read by the Rev. Dr. Watson, and the Rev. Professor Doane, the Assistant-Minister; the Bishop made the exhortation; the candidate was presented by the Rev. Professor Hyde; and the Holy Communion was administered by the Bishop. The Rev. Dr. Watson, and the Rev. Messrs. Germain and Frost, the Rev. Professor Hyde, and the Rev. Mr. Markoe (of the diocese of Wisconsin), united in the laying on of hands. The Rev. Mr. Reynolds (of the diocese of California) was also present.

Pennsylvania.—We find the following account of the Bishop's recent visit to the Episcopal Hospital in the last issue of the *Recorder*:—

On the 24th ult., Bishop Potter visited this Institution and conducted religious exercises in the Hall. Of the average number of patients, which is about thirty, more than two-thirds are able to attend such exercises, and during the Winter there has been regular services, morning and afternoon, which have been accompanied with much interest. In consequence of the resignation of the Rev. Mr. Hazlehurst, in August last, the Rev. Mr. Merrick received at that time the appointment of Chaplain; and Mr. Merrick having accepted, last month, a call to the Diocese of Kentucky, the post was left temporarily vacant. As no salary was attached to the office, and as these gentlemen had other parochial associations, their services, particularly on Sunday, were but occasional. We are extremely gratified to learn that this difficulty is now obviated by the acceptance of the vacant post by the Rev. Richard D. Hall, who has now entered upon regular duty in this important though most destitute field. In connection with Mr. Hall's ministry, which consists in stated services on Sunday and pastoral visitations during the week, a Bible class is now in successful operation. For this purpose a *Library* and a *supply of tracts* are now peculiarly needed, and we earnestly invoke the aid of our readers in transmitting through us contributions for this purpose. As appears by an advertisement in another column, the vacancies existing in the Board have been filled by the re-election of the old managers, with the introduction of the Rev. Mr. Tyng in the place of the Rev. Mr. Fowles, deceased, and Mr. Wm. R. Lejee in the place of Mr. B. W. Frazier, deceased. We learn that the Institution is now filled with patients to its utmost dimensions, and that if accommodations could be procured, triple the number of persons could be relieved by in-door treatment. The medical and house reports, also, show that there is no Institution in which medical relief is afforded at so small a cost as the present. We consider it also greatly to the credit of the Episcopal Church that this is now the only hospital in the country where there are stated Protestant religious services.

Indiana.—The Bishop has been on a tour of visitations—including Peru, Lafayette, and Crawfordsville. On Christmas Day he was at Lafayette, where he preached and administered the Sacrament of the Lord's Supper in the same parish. On the Festival of the Holy Innocents, he assisted at morning prayer in St. John's Church, and celebrated a marriage. On the Sunday after Christmas Day, he preached and administered the Sacrament of the Lord's Supper in the morning, and preached again in the evening. On the Festival of the Circumcision, he preached again. On these occasions the Bishop was assisted in the services by the Rev. A. J. M. Hudson, Deacon, Missionary at Crawfordsville and Delphi.

Illinois.—We have received from a correspondent at Chicago, the following resolutions of respect and regret, on the occasion of the decease of an eminent lay member of the Church there:—

At the regular meeting of the Rector, Wardens, and Vestry of Grace Church, Chicago, on the evening of January 2d, 1855, it was

Resolved, 1st, That we hear with profound sorrow the decease of our esteemed associate and late Warden, J. W. Duncan, Esq., to whose intelligent counsel, active services, and generous benefactions, this Church is so much indebted, both for its existence and its progress.

2d. That while we bow with submission to the inscrutable dispensation of an all-wise Providence, we can but lament the death, in the prime of life, of one so warm in his affections, so faithful in his friendship, so unselfish in his aims, and so devoted to the interests of Christ and His Church.

3d. That a copy of these resolutions be forwarded to the widow and family of the deceased, with the expression of our heartfelt sympathy with her and them in their irreparable loss; the pangs of which are only assuaged by the reflection, that having well done his duty here on earth, he has but departed to recieve the reward of a faithful servant of his Lord.

4th. That these resolutions be entered upon our records, and a copy thereof be forwarded to the several Church papers, and the papers of this city, for publication.

LOUIS L. NOBLE, Rector.
J. W. CHICKERING, } Wardens.
H. W. ZIMMERMAN, }
L. S. WARNER, Secretary.

Chicago, January 8, 1855.

Iowa.—The Bishop has now commenced carrying into effect his plan of raising a fund for the missionary purposes of his diocese. On the First Sunday after Epiphany he preached in both the churches in Oswego, and, on the Second Sunday, in his former parish, Christ church, Springfield, Mass., when collections were made in behalf of his diocese.

Wisconsin.—We have received the Annual Letter of the President of the Nashotah Mission, in which we find some interesting particulars. The object of this excellent institution—we need scarcely remind our readers—is to prepare young men for the Ministry, and especially Missionary duty in the Church. No others are received. It has now sent out 25 clergymen, who are laboring, and in many instances, with signal success, in various districts of the West. The present number of candidates for Holy Orders is 29, who in regular order deliver a sermon every week before the Faculty and Students, beside meeting the Professor of Pastoral Theology every two weeks for extemporaneous speaking. The course of study is thorough and effective; and no worthy and pious young man, however poor, is refused admission.

California.—We learn that the Missionary Bishop lately confirmed twenty-one persons in Grace church, San Francisco, of which he is Rector; thirteen of whom were of that parish, and the remainder from Trinity church, of which the Rev. C. E. Wyatt is Rector.

THE CHURCH ABROAD.

England.—Ordinations on St. Thomas's Day were held, as follows: By the Archbishop of York, ten deacons, and twenty priests; by the Bishop of Chichester, six deacons, and eight priests; by the Bishop of Lichfield, seventeen deacons, and twenty-seven priests; by the Bishop of Lincoln, twelve deacons, and six priests; by the Bishop of Rochester, sixteen deacons, and seven priests; by the Bishop of Winchester, eight deacons, and ten priests; and on the Sunday following: By the Bishop of Gloucester and Bristol, ten deacons, and four priests; by the Bishop of Hereford, three deacons, and five priests; by the Bishop of St. Asaph, two deacons, and three priests. In all, eighty-four deacons, and ninety priests.

Christmas was celebrated in many of the London churches with all the solemn splendor of the Church's ritualism—including full choral service. At the Church of St. Mary Magdalene, Munster Square, on Christmus Eve (after the example first set by the Rev. W. J. E. Bennett), there was a magnificent service at half-past ten at night, followed by the Holy Communion. The church was crowded in every available part, and the huge congregation joined almost universally in the chants, and the well-known Christmas hymns, which were led by the choir with heartiness and precision. "The sermon, by the reverend incumbent," says the account, "was addressed to the multitudes who thronged the area of the nave, and went to show that there were two necessary elements of Christian worship, the spiritual worship of the heart. and the outward honouring of God by our bodies. We were not all spirit, like the angels; God had given as a two fold nature, therefore we owed him worship with our bodies as well as with our souls. On this, the day of God being made flesh, it was peculiarly appropriate to honor him with outward bodily worship. The reverend preacher concluded by telling his hearers that he, the rest of the clergy, and the choir, intended now to leave their places, and to walk in procession around the church singing the praises of Him who was on that night born for our salvation; and that afterward, it being Christmas morning, there would be Holy Communion, which he hoped all would stay to witness, whether confirmed or not. To any one present it seemed a [illegible] impossibility for a procession to make its way along the aisles, but it proved not so. The churchwardens led the way, followed by the choristers in surplices, preceding the clergy. The procession formed in the North aisle, and moved on round the nave singing the '*Adeste Fideles*,' the crowds quietly falling back so as to allow it to pass. The office for the Holy Communion then proceeded, a very small proportion of those present having left the church; worshippers had to kneel on the bare floor all up the aisles; and the steps into the chancel were literally thronged with communicants, so that it was a matter of some difficulty to approach the altar. The church was most elaborately and beautifully adorned with Christmas evergreens."

The "Churchwarden's Anti-Tractarian Conference Committee," as it is called, had held another meeting. The object is to take the doctrine and discipline of the Church into their own hands, and ride rough shod over the whole body of Bishops and Clergy, who do not agree with them. The parties to this outrage are many of them dissenters.

At a late meeting of the Society for Promoting Christian Knowledge, the Rev. T. B. Murray read a letter he had received from Mr. C. H. Bracebridge, who reached Scutari toward the close of last month, applying for books, which were much wanted, both for religious and general instruction and amusement. Mr. Murray informed the society that since the receipt of Mr. Bracebridge's letter, the board had sent out a large supply of such books as he required.

We learn that there had been a very large meeting of the Clergy of Liverpool and the neighborhood, for the purpose of presenting an address to the newly-consecrated bishops of Sydney and Mauritius—Bishop Barker and Bishop Ryan—both having been engaged for many years as fellow-labourers in one of the most populous districts in that town. The Ven. Archdeacon Brooks, Revs. Rector Campbell, Dr. McNeil, Dr. Bayley, Dr. Hume, J. S. Howson, several influential laymen, and a great number of ladies, were among those present. The duty of presenting the address was assigned to the Rev. Rector Campbell, who addressed the right reverend prelates in a short speech, wishing them God speed in their mission. He then read the address, which briefly adverted to the connection of the right reverend prelates with Liverpool, and congratulated them and the Church on their appointment. The Lord Bishop of Sydney then rose to return thanks, enlarging upon the strength and satisfaction it gave him to receive such a testimonial from some eighty of his brethren of different shades of opinion. The Lord Bishop of Mauritius also replied shortly, and in the course of his observations called attention to the spiritual condition of his diocese.

We find that during the past Autumn three churches in Yorkshire have been consecrated, each built and endowed at the sole expense of Viscount Downe. To each of these three churches Lord Downe has attached a house for the incumbent, a school, and a teacher's house.

Scotland.—It is stated that Miss S. Stewart has concluded an arrangement with her trustees by which the sum of £10,000 is given to endow an Episcopal church at Port Glasgow, securing £300 a year to the rector, and £100 for a curate. A magnificent church, having chancel and nave, will be finished by Whit-Sunday, 1856, by the same lady, which will cost her £5,000 or £6,000 additional.

Ireland.—Ordinations on St. Thomas's Day: By the Archbishop of Armagh, four deacons, and seven priests; by the Bishop of Down and Connor and Dromore, five deacons, and six priests. In all, nine deacons, and thirteen priests.

Newfoundland.—On the Fourth Sunday in Advent, the Lord Bishop of the Diocese held an ordination in the Cathedral Church, when the Rev. J. F. Phelps, Vice Principal of the College, and the Rev. J. B. Freer, Curate of St. John's (both formerly Students of St. Augustine's College, at Canterbury), were admitted to the Priesthood. The Bishop of Newfoundland, on Christmas Day, addressed a letter to the public, proposing the building and supporting an Asylum for the poor widows and fatherless children in St. John and vicinity—the number of whom has been increased to a distressing extent, by the late scourge of cholera.

THE WORLD AT HOME.

MEETING OF THE BAR.—On Saturday afternoon, the members of the Bar held a meeting in the Court Room of the Common Pleas, in relation to the loss of their associates and brethren, Messrs. Sandford, Benedict, and H. A. Brady, who perished in the steamship *Arctic*. The assemblage was both numerous and respectable. Resolutions of deep regret at the loss the Bar has sustained, and of high respect for the memory of the deceased, were unanimously adopted.

NEW YORK MERCANTILE LIBRARY ASSOCIATION.—We learn from the report of the committee of this institution, presented at its 34th annual meeting, on Tuesday night, that the number of members at the last annual meeting was 4,483; since joined as active members, 1,026; subscribers, 190—total, 1,216. Withdrawals, 411; accounts closed, 685—total, 1,096. Present number of members, 4,603. There are also 116 honorary members (of whom 73 are deceased). The receipts of the Association for last year were $10,224 61, and the expenses $10,214 29. There are now in the library 42,795 volumes, of which 2,509 have been added during the past year. The necessity of a supplement to the catalogue of the library was presented. The proposition to sell the superfluous works has been decided to be inexpedient. The number of volumes delivered from the library for the last five months was about 36,000. The organization of classes in arts and sciences, under the patronage of the Association, has presented an increase of pupils to the extent of about 40 per cent.

THE NEW YORK POLICE.—It is said that a great number of complaints are made at the Mayor's Office daily, of the maladministration of the municipal government, of which many are delinquencies in the personal demeanor of policemen.

MORTALITY OF NEW YORK.—The deaths in this city last week amounted to 413, showing a decrease of 58 as compared with the previous week. The city is very healthy, notwithstanding the unhealthy state of the weather we have recently experienced. Of the total number of deceased, 70 were men, 78 were women, 158 boys, and 107 girls.

GOOD ORDER IN BROOKLYN.—The Mayor of Brooklyn is energetically following the example of the Mayor of New York. He issued his orders last week that all the groggeries should be closed on Sundays, which has had the best effect.

THE CHURCH ASSAULT CASE IN BOSTON.—The assault in Christ Church, Boston, arising out of the pew system, in which the Rev. Mr. Smithett is so unhappily involved, is undergoing adjudication in the Police Court.

DREADFUL CALAMITY.—A very distressing affliction has overtaken the family of our fellow-citizen, John A. Haven, Esq. His beautiful residence at Fort Washington, took fire on Saturday morning, between three and four o'clock, and was burned to ashes, involving in its destruction the lives of three of his youngest daughters. Two were suffocated by the smoke, and their bodies were rescued without being touched by the fire; Sarah was buried in the ruins.

RESIGNATION OF MR. SOULE.—The Hon. Pierre Soule, U. S. Minister to Spain, has resigned, and the Hon. J. C. BRECKENRIDGE has been nominated as his successor.

DEATH OF SENATOR NORRIS.—This respectable Senator died last week, at his post, at Washington. He was seized with spasms, and shortly after expired. His disease was angina pectoris, and was hereditary in his family.

THE AMERICAN MINISTER TO ENGLAND.—It is stated that certain rumors relating to the return of the Hon. James Buchanan from England in the Spring, are entirely untrue. His expected return has been postponed by himself, from August until October next, and it will then depend on the state of the Presidential canvass.

A JUDICIOUS ENACTMENT.—A Bill has passed both Houses of the Arkansas General Assembly prohibiting the circulation of bank notes of a less denomination than five dollars.

THE WORLD ABROAD.

Great Britain.—The Court remained at Windsor. In Christmas week, the usual royal bounties to aged poor were distributed, under the direction of the Bishop of Oxford, Lord High Almoner.

Queen Victoria's new royal steam-yacht, now nearly ready for launching at Pembroke, is to be named the *Victoria and Albert*, and the present *Victoria and Albert* is to have her name changed to the *Osborne*.

There had been Cabinet Councils until the day but one before Christmas Day. Most of the Ministers then dispersed to the country to keep Christmas. Their holidays were short, for another Council was held on Thursday in Christmas week.

Parliament had adjourned to Jan. 23. A brief meeting of both houses was held on Saturday, the 23d, at which the Royal assent was given to the bill for the enlistment of foreigners, and to the Militia Embodiment bill, which have now become law.

We find that the Foreign Enlistment bill continued as unpopular as ever. There are doubts expressed if Germans can be legally enlisted under the new act, seeing that by Article XVIII. of the act of the German Federation, it is expressly forbidden to German subjects to enter into the military service of foreign States.

On Christmas Day, the inmates of the workhouses of the several metropolitan unions were regaled with a substantial dinner.

An Envoy from the King of Prussia was in London, with a view to getting some other alternative for his master than that of acceding to the treaty of Dec. 2, or being shut out from any share in the matter. It was hoped that he would fail in his object.

The warmest and most active sympathy for the troops in the Crimea continued to be displayed. The committee of the Crimean Army Fund had despatched a second vessel with presents for them. The cargo consisted of several chests of tea, a large quantity of boxes, containing cocoa, preserved vegetables, meat, and milk, colored blankets, a supply of warm clothing, &c. Lord Ellesmere's would be the third vessel, and was to start in a day or two. Meanwhile, contributions were still coming in from all parts. Every imaginable requisite and comfort—including preserved meats, fruits, bedding, wine, bottled ale, rounds of beef. Some ladies had sent out to Scutari 40 plum-puddings, toward which a grocer had contributed a hundred-weight of currants. Lord Ward had been shooting over his preserves, to send out a thousand head of game, preserved or potted in London; the Duke of Marlborough sent out 500 head, and the Marquis of Anglesey a considerable quantity. The Duke of Buccleuch and Lord John Scott had purchased and despatched to the Crimea Hawick hosiery of the value of £1,000. On Tuesday, a ship sailed from Greenock, with a complete cargo of comforts and necessaries, the gift of Lord Blantyre. She also took out a number of books, the special gift of Lady Blantyre. Mr. Albert Smith has constituted himself collector and receiver-general for the Crimea, and, it is stated, has already collected 22,000 volumes. The declared aggregate of the patriotic fund was £279,825.

A Parliamentary return gives the following statement of warm clothing lost on board the *Prince*:—Woollen socks, 35,700; woollen frocks, 53,000; flannel drawers, 17,000; watch-coats, 2,500; blankets, 16,100; rugs, 3,700.

Great numbers of recruits for the army, had arrived in London, most of them volunteers from Militia regiments in the North, and the rest operatives from the manufacturing towns of Yorkshire and Lancashire. They appeared in high spirits, and, on stopping at the various railroad stations on the line cheered vociferously. The standard for the Infantry has just been reduced to 5 feet 4 inches.

The Admiralty has issued contracts for the supply of 920,000 yards of cloth, flannel, serge, &c., to the stores at Gosport, and 990,000 yards to the stores at Deptford; also 60,000 blankets, 95,000 flushing jackets, 134,000 pairs of woollen hose, 50,000 shirts 20,000 pairs of shoes, for her Majesty's forces.

It is stated that the laborers who go out to the Crimea, to construct the Balaklava and Sebastopol Railway, "are accompanied by a chaplain, in the person of the Rev. George Gyngell, a missionary who has devoted much time to the spiritual enlightenment of railway laborers in Herefordshire. They are furnished with a liberal supply of Bibles and Testaments.

Croydon barracks are being prepared for invalided soldiers from the Crimea; and a considerable quantity of medical and other comforts, bedsteads, &c., have been forwarded thither from the Tower stores.

Extensive coast defences were in course of construction at Shoreham, Eastbourne, Freshwater, Weymouth, and Portland.

It is mentioned that four sons from one family, in the neighborhood of Maidstone, have been engaged in the Crimean war, all of whom have been killed.

The daily papers record the death, on the 21st inst., at her residence, Nith-bank, Dumfries, N. B., of Miss Kirkpatrick, in her eighty-ninth year. The deceased was aunt to the Countess de Montejo, and grand-aunt to the Empress of the French, and the Duke de Berwick and Alba.

The deaths in London the last week were 1,291,—the estimated average being 1,374. Scarlatina is less prevalent than it has been. One death is recorded as from Asiatic cholera. The births, last week, were 1,474. The temperature has been very changeable.

The papers had just discovered that "Good Queen Bess," when she visited Worcester, borrowed £200 of the corporation, which still stands as a "bad debt" on the town books.

General Sir de Lacy Evans, Bart., M.P., had arrived at Folkestone, from the Crimea, where he was to remain to recruit his health, for some time before returning to town.

The "Westminster Play"—that is, the annual performance at Westminster School—this year was the *Eunuchus* of Terence. The prologue contained a graceful tribute to the memory of that profound scholar, Mr. Henry Fines Clinton; and in a subsequent passage Lord Raglan, an old Westminster, is thus referred to:—

> Talis ille summus nostri. Dux Exercitus,
> Quem non infaustis altum sub penetralibus
> Nos jure nostrum vindicamus. Ah! domus
> Antiqua, dum tu tales producis viros.
> Non funditus delere te parat Deus.

The epilogue was a patriotic oration, paying due honor to the Allies. The humorous character of these addresses, which are usually diologues, was, with much good taste, departed from on this occasion.

France.—On Tuesday, the 26th December, the Emperor Napoleon III. opened in person in the Salle des Mareschaux, at the Palace of the Tuileries, the legislative session of 1855. Everything was conducted with Imperial splendor. There were Ministers of State, Cardinals, Bishops, Ambassadors, and military officers, in imposing array. A salute of 101 guns notified the arrival of the Empress; and, attended by the Princess Matilde and a bevy of ladies, Eugenie entered and took her place in front of the throne. Immediately thereafter the Emperor, attended by a brilliant cortege, entered the hall and took his seat on the throne, and delivered his speech. He declared for a vigorous prosecution of the war, and calls for additional levies and a loan. Like the Queen of England, he omits every expression of a hope that peace will be speedily re-established. Nothing is said of the late offer of Russia to accept the four points, and nothing positive is announced in reference to the aid to be hereafter rendered by Austria. It may be noticed, too, that Turkey does not receive the slightest mention; yet the terms in which the alliance is spoken of are strong and cordial, and fully justify the satisfaction with which they have been received by the English people. The active war measures proposed in this speech indicate the determined spirit which governs the Emperor on the Eastern question, and may safely be taken as an index of the real state of public opinion. The Emperor's speech was frequently interrupted by acclamations, and terminated amid repeated cries of "Vive l'Emperor," immediately thereafter the newly appointed Senators and Deputies took the oaths. The session was declared formally opened, and the Emperor and Empress quitted the hall, under a salute of artillery. On the 27th the Legislative Body unanimously adopted the bill authorizing the Minister of Finance to negotiate a new loan of 500,000,000 francs. Two hundred and forty-one members were present when the bill was voted.

Spain.—A discussion has taken place in the Spanish Chambers, on a proposition to sell Cuba to the United States. It was stoutly opposed. A letter from Madrid says,—Mr. Soule was present at the discussion which took place in the Chambers on the sale of Cuba. [We have no report of this discussion.] It is likewise said that Mr. Soule required the Spanish Government to join in the treaty recently concluded between the United States and Russia, to recognize the principle that the flag protects the goods; but the Spanish Government has declined, on the ground that such a step is at present inopportune. Neither has the government accepted the proposition made by the British Ambassador to proclaim the slave trade piracy, but it has given orders for the strict execution of the conventions already existing with England on the subject.

Sweden.—The Governments of England and France have notified the Swedish Government that they intend to withdraw the permission which they gave this year, for trade to be carried on between Finmark and the Russian harbors in the White Sea, during the blockade of the said ports, and that the armed force of the Allies, when it next appears in these seas, will have orders to put a stop to all commercial intercourse.

Italy.—We learn (says the London *Times*) from our Continental correspondence that the refugees who aim at directing from their own retreats the politics of Italy, have seized the occasion presented by the Russian war to urge all Italians to immediate insurrection. The hour is said to be propitious, the opportunity inviting, the prospect hopeful, and the result secure.

Austria.—A high diplomatic conference was held on the 28th December, at Lord Westmoreland's house in Vienna. The Ambassadors of England, France, Austria, Prussia, and Russia (Prince Gortschakoff), took part in the discussion. At this Conference notes were exchanged between the representatives of the three allied powers, defining the sense in which their cabinets understood their four points, proposed as conditions of peace. Prince Gortschakoff, it is understood, demanded time to obtain the instructions of his government.

Russia.—We learn from St. Petersburg that a ukase, dated December 13th, orders a levy of 10 men in every 1,000 throughout the Eastern half of the Empire—to commence on the 15th February, and be completed by the 15th of March. Jews are not exempt. A Russian ukase is published, ordaining that whoever shall, after a battle, commit acts of cruelty on the wounded or unresisting, shall suffer the punishment of death. The exportation of sheepskins, provisions, rope, sailcloth, linen, and live cattle, is prohibited from the Russian ports of the Danube, Black Sea, and Sea of Azoff. The *Journal of St. Petersburg* contained an order relative to the forwarding of gifts to the wounded in the Crimea. Officers are appointed to visit the wounded of the fleet, to administer relief in money and comforts, to take them instructions respecting the care of their families, to take charge of their letters, and otherwise to administer aid. Sixty Sisters of Charity have been sent as nurses.

REVOLUTION IN SOUTH AMERICA.—By the last arrival from Panama, we learn that a serious revolution has broken out in Chili and Bogota. An engagement took place in the Plaza of San Francisco, where the Dictator Melo was captured. The constitutional party consisted of 10,000 men, and their loss is calculated at 300, beside Generals Herrera and Camilo Mendoza, Commanders D. C. Caro and Fr. Olarte, and Ensigns Urucharro and Navaes. The revolutionary party lost 400 men, and among those who were taken prisoners are Melo, Consuegra, Berinas, Acevedo, Jimines, Congera, Orcanes, and Gacharna.

COMMUNICATIONS.

For The Churchman.

THE GOOD CHURCHMAN.

(CONTINUED.)

There is a feature in his Church's provisions for bringing up and confirming her children in the nurture and admonition of the Lord, and thus stablishing, strengthening, and settling them in evangelical faith and piety, greatly valued by the Good Churchman. It is her providing for the duty of Public Worship, in every department—both the ordinary and the sacramental and otherwise special—a prescript and authoritatively required form; and so providing it, as that her prescribed forms shall have nothing added to them. No one can find, from one end of her Prayer Book to the other, any license to depart from her forms, or add thereto aught else. No claim to the former can be set up on the authority of the Liturgy, except through a non-naturalness, indeed licentiousness, of construction, which upsets the honest meaning of language, and would bereave the Bible itself of any thing like definite teaching. As it respects the latter—the prohibition of aught being added; the entire absence of permission is sufficient for the reasonable mind. There is positive prohibition, however, in the 45th Canon of the General Convention of 1832. It enacts that on all occasions of public worship the Prayer Book shall be used as it is established; "and *no other prayer shall be used than those prescribed by the said Book.*" The Church could hardly express herself more decidedly against any other public worship than what is, in all its parts, according to a prescript form. She would have nothing added thereto nor taken therefrom. What is meant by "occasions of public worship," can hardly be matter of doubt to unprejudiced minds, gifted with ordinary intelligence, and moved by the simple love of truth, and the dictates of common sense. They are, obviously, occasions of worship, wherever held, designed for all who wish to attend.

That the Church should be so stringent in her provisions for such worship,* commends itself to the sound reason of the good Churchman; and his acquiescing in it; not merely because he must, but also because it is best for all the holy and momentous interests involved in social worship.

Prayer may be considered as an exercise both of the heart and of the understanding. It must be offered in a right spirit, and in a right way. The former is of the heart only: the latter necessarily calls in the aid of the reason and judgment, that is, the mind or understanding. In private prayer, in the offering of which there is but one concerned, the faithful and conscientious Christian may feel the comfortable assurance that in whatever words his offering is expressed, or even if it waits not for words, but is sent forth, and humbly laid before the throne of grace, in the unexpressed and earnest desires of the soul; it will, for Christ's sake, be accepted and blessed. But even in private prayer, the good man, who cherishes that awful, and at the same time loving, reverence for the Deity, that intelligent appreciation of his own spiritual necessities and interests, that desire that his soul should enjoy the benfits of holy decency and order in all that pertains to its union and its living with God, which are essential parts of evangelical piety; experiences relief and satisfaction, when he can enjoy the blessing of suitable forms prepared under the influence of sound gospel knowledge and piety, and fitted to direct and govern, by those influences, his heart and mind and soul.

In social prayer, the person leading is, from the very nature of the case, prohibited from merely consulting his own feelings. He represents others also. He must therefore have a care of the matter and arrangement of his petitions and other acts, of his language, and of all those incidents which are concerned in the proper understanding and proper effect of language spoken by one to be heard by others. In prayer to God, this is a most solemn consideration. It has to do with the honoring, or the dishonoring, it may be in grossest kind and degree, of HIS NAME; with the nurturing of holy principles and affections, or with the encouraging of listlessness or indifference, or with the exciting of worldly, profane, and sinful thoughts, in the minds of the hearers; and is thus to be instrumental to sound evangelical piety, or to flagrant impiety, or to some state of heart and mind, which, whatever is its grade between the two, is foreign from genuine Christian devotion.

The more tender the Christian's conscience, the more humbled his heart under the influences of the Gospel, the more loving and reverential his affections toward God, the more honest and earnest his solicitude for the spiritual and eternal good of his fellow-men, in short the more genuine the *evangelical* character of his piety, the more thoroughly convinced will he be of the awful and momentous importance of giving heed to such considerations. Interests most nearly connected with the glory and honor of Jehovah, the cause of the Gospel, and the welfare of his own soul and the souls of others, are involved in them. They are meet occupation for his deepest and holiest thoughts, his most earnest reflections, and his best and most conscientious judgment. But this is no *part of prayer*, however necessary as proper *preparation for prayer*. It ought not, therefore, to occupy care and solicitude *during the offering of prayer*. Consequently, it should have previously had due consideration given to it. Before a prayer is offered as that of others present besides the leader, his understanding should be convinced that it is a right prayer for the occasion, and for the persons who are to unite with him in the offering of it. But more than this: these persons should also know the prayer before they are called to unite in it, unless they are supposed to attribute infallibility to the leader, and thus to take for granted that the prayer composed by him is therefore such as it is their duty to offer, no matter what it includes, and whether they can understand it or not. This is a *Romanizing* view of the subject. It attributes more to priestly prerogative than is consistent with sound catholicism. It vindicates the principle of praying in an unknown tongue. For, most assuredly, if the people know not beforehand what prayers the pastor is to use when leading them in worship, inaudible words on his part, whether rendered so by their defect of hearing, or his weakness or other defect of speech, or the intricacy of his style, or any other of the many hinderances to a ready and just appreciation of the full meaning of spoken language: most assuredly, these circumstances make the worship an unknown tongue to the congregation, or at least a portion of them. It is not catholic *common* prayer. It resolves itself into the popish principle that the people are to engage in their private meditations and devotions, while the priest is fulfilling his office as *their intercessor and representative* at the throne of the heavenly grace, in language "not understanded of" them.

But even when the words of a prayer, not previously known, are understood, their *meaning* and *bearing* should also be thoroughly understood, before they can be offered as a prayer with the understanding—such a prayer as the Gospel requires a Christian's to be. One possessing a pious and enlightened conscience, however, cannot cherish a reasonable certainty that it would be right to offer just that prayer, before he has pondered it well in his mind: but this, however essential to evangelical praying, *is not prayer*. There can be little doubt, that even among serious and well-meaning people, when listening to an extemporary prayer, the real exercise of their minds, in whatever devout mood, is rather judging of the leader's prayer, than *praying*. It is not, therefore, the offering which God requires in the assemblies of His people.

The Good Churchman, therefore, is thoroughly persuaded that a prescript form, rightly prepared and well understood by all concerned in social worship, is most favorable to having that worship truly evangelical. And besides being convinced of this on Scripture grounds, on the authority of the Catholic Church in all ages, and on the results of sound reasoning on truly Bible principles, he is deeply impressed with the light thrown on the subject by that illustration of the workings of Divine Providence which history affords. He looks to the progress of *development* "concerning Christ and the Church," in the present position and character of that Protestantism which ignores a Liturgy, or but inefficiently professes to have one; and that which recognizes the use and exclusive enforcement of an evangelical and catholic Liturgy. Indeed, the most sacred interests are concerned, touching various matters of evangelical importance, in justly estimating the essential difference between the Catholic reformation in England and the mere Protestant reformation effected under the auspices of Luther, Calvin, and their associates and followers. The Gospel and the Church have no more deadly enemies than among the sects that have grown out of the latter species of Protestantism.

This has much misled many honest and good men. Some of these are beginning to see their error, and feel that *mere Protestantism* is as likely to be an enemy and a hindrance as a friend and supporter of the Gospel. This matter of extempore prayer in social worship is getting to be viewed by them in its proper connection with the question between evangelical and unevangelical religion. They are constantly giving us—often with candid acknowledgment of their bearing—proofs of its tendency to promote spiritual pride, and encourage irreverence, profaneness, and impiety, or at best worldly assimilations, moral and intellectual jejuneness, traps for favor or popularity, or light and trifling expedients, in the professed worship of Almighty God. B. T. O.

[To be continued.]

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* It is presumed that to no intelligent and honest mind can any answer appear necessary to the palpable sophistry which has lately essayed to find an argument in favor of the Church's approval of extempore *leading of social worship*, in the pious usage of *silent* prayer by individuals before and after service, and in the prescription of the same for a short space at the Ordering of Priests.

For The Churchman.

HOMER.

In the finest of the odes of Horace, that addressed to the muse Melpomene, the great lyric poet has poured forth the feelings of his own heart with prophetic inspiration. Well has the concluding piece of the third book—the thirtieth ode—been called "the poet's presage of immortality:"

"Exegi monumentum ære perennius," &c.

"I have erected a monument more lasting than brass, and lofter than the royal structure of the Pyramids; which neither the corroding rain, nor the impetuous Boreas, nor a countless series of years, nor the flight of ages, may be able to destroy. I shall not utterly perish!" So said Horace, as he stood a tip-toe on the top of the mountain of fame he had built beneath himself, looking over into the future. And as he looked, the vision brightened, and lent its inspiration to his verse. "I shall appear ever fresh with the praise of posterity so long as the Capitol shall stand;" and, to a Roman, the Capitol was to stand forever. It was an article of *his* creed that Rome is eternal. And so it seemed once; but the Coliseum is fast crumbling into dust, and where is Rome now? Of her it may be written, as it was of Troy, *fuit*, and justly added, *non est*. And what had Horace done to merit immortality? Wherefore does he confidently say: "I shall be celebrated where the rushing Aufidus roars, and where king Daunus ruled over a rustic race?" "*Princeps Æolium carmen ad Italos deduxisse modos.*" Because you were the first to curb the fleet-footed steeds of Æolic verse, and tame them to Italian time? Is it for *this* you are to be consigned to everlasting fame?—for *this* that you bid the muse to bind your hair with the Delphic bay? "That the stream of Lyric verse was drawn down by Horace from the heights of Grecian poesy to irrigate and refresh the humbler literature of Rome," was no mean honour; but what shall we say of him who sat enthroned upon those heights, and crowned them with the perennial springs of his own originality? Homer "built on no other man's foundation." It was *his* privilege, in the words of the poet:—

—— "creative power to win,
And raise *new* worlds where happy fancies rove."*

The 'Iliad' and 'Odyssey' "still remain as a witness that human genius is in one respect like God's inspiration—namely, that it admits of no improvement from following times. This first of all, the sublime works of man's genius, still continues to be the greatest."† Such an one needed not to trumpet his fame to the world. Conscious in his soul that *his* was "one of the few, the immortal names that were not born to die," and calling upon his muse he set him to the divinely-appointed task:—

Μῆνιν ἄειδε, Θεά, Πηληϊάδεω Ἀχιλῆος.

"Sing, O goddess, the wrath of Achilles, the son of Peleus."

How majestic, and yet how simple in its majesty! With the very first line we are standing at the palace-porch, as we read we enter; and before the curtain falls at the close of the first book, we have passed within, and our eyes are dazzled with the magnificence and splendour of a mystic temple, "built up of lofty rhyme." How does the selfish and contracted "exegi monumentum ære perennius" of Horace dwindle down into insignificance, before the stately and confiding trustfulness of

Μῆνιν ἄειδε, Θεά, Πηληϊάδεω Ἀχιλῆος.

As the mysteriously-working machinery moves on, we all-but lose sight of the master-builder's guiding hand, in admiration of the workmanship itself. But it is not my purpose to speak of his works, so much as of Homer's self. Yet in order to know him, we must be acquainted with his productions; for "even a child is known by his works." And in studying the character of Homer through the medium of his two great epics alone, can we hope to see him as he is, both as a *man* and as a *poet?*

"The blind old bard of Chios' rocky isle"

was a child of nature's own. To the advantages derived to him by his Ionian descent, were added the choicest gifts of mind and disposition. That he was a close observer of nature, and that by travel and experience he had found opportunity to become acquainted with her in all her varied forms, his poems bear incontestible evidence. And here lies all the secret of Homer's power. He had studied nature well, and led on by the guiding-light of his own genius, had entered in within the vail of her spacious temple, and been permitted to stand and minister at her altar. Read the Iliad and Odyssey, and from beginning to end you will not meet with a simile or an illustration (and these are not a few) which is not only the aptest that could be imagined, but which does not seem to have been suggested by actual experience. "The pictures he has drawn with such unrivalled simplicity, life, and beauty, are the combinations and reproductions of scenes with which his own eye was familiar, to which his own heart was bound, and from which his own imagination gathered the choicest materials for the building up of his own poetic and ever-during world!" From the coast of Ionia he had seen the

"Double tempest of the West and North
Swell o'er the sea from Thracia's frozen shore,
Heap waves on waves, and (heard) th' Ægean roar."‡

He had beheld the "wintry snow-flakes" driven "dense and multitudinous" before the winds from the Thracian mountains, and felt them wreathed about his brow. He had witnessed the voracious feeding of those ravening wolves, to which he likened the blood-thirsty myrmidons.

"Once indeed, by the altar of Apollo in Delos, such a young shoot of a palm-tree starting-up observed-I. * * Gazing on it, amazed-was-I, in soul, for a long time: for never from the earth such wood upsprang." Thus Ulysses addresses Nausicaa, daughter of the "large-hearted" King Alcinous. And Professor Wilson has said of it: "Nowhere in poetry is there a more appropriate image than here, that of the palm-tree. It shows Nausicaa motionless, serene, and stately, while something of a holy beauty—breathed from religion—hovers around her head." And had not Homer, think you, seen "the sacred palm-tree—the stateliest in all the world, that grows in Delos by Apollo's altar!" to which that "god-like being" Ulysses, had likened the daughter of Alcinous, his words—so Homer elsewhere says—falling like snow! He had seen it, doubtless, just as he had looked upon the sun-rises and star-risings, to which he compared the glittering splendours of the armour of Achilles, and those other warriors who fought before the embattled walls of Troy.

Familiar as Homer was with all the phases of the physical world, he was even more at home amid the tortuous windings of the natural heart. He had studied man. He knew how to analyze character, and how best to portray the passions of the human heart. To this, both his poems bear ample testimony. The characters of his personages, whatever they may have been at the beginning, are happily sustained throughout. Take for instance, Paris, who is the impersonation of what has been called a "whiskered essence," in other words a *bel-esprit*, or "dandy"; though he was the cause of all the trouble resulting to the Greeks from the Trojan war, with what perfect *sang-froid* he carries himself, and how naturally he takes to his heels, and runs away, as soon as he sees Menelaus, the brother of him whom he has wronged, coming forth to meet him in single combat. And so, all the way through, Paris is made to "carry his character on his back." Or, again, in the case of Achilles, in the Iliad, how perfectly consistent with the idea we have formed of his heroic and high-toned character, is his refusal to receive from Ulysses, Ajax, and the ancient Phœnix, the mercenary conditions of reconciliation offered by the insulting Agamemnon. And how all of a piece with this noble disdain, is his courteous and gentlemanly reception of the embassy in his tent. Achilles has been justly called the "incarnation of the Will"—how justly, any one can understand who believes in the all-but divine potency of fixed determination. That "nothing is impossible to him that wills" is true, at least, in the deeds and exploits of "Thetis' godlike son."

The Odyssey was written later on in life, and though "it wants the fire and spirit of the Iliad," it is not lacking in a *better* spirit: "Ulysses, if I may so say, is the embodiment of love for home. Ulysses battles and endures, *in order to reach his home.* There was a little Isle of Ithica, sea-girded, and rock-bound, which common men despised on account of its remoteness, but which to him was sweeter than the fattest fields, and stateliest palaces, simply because it was his home. For this home's sake he persevered through a ten-years' battle with the winds and waves. For love of this home he despised the allurements of Circe. By his unswerving affection for this, he broke through the spells of Calypso,"§ and "his indomitable perseverance in the pursuit of this object," is admirably in accordance with the light in which Homer has presented him to us.

But Homer as a poet stands unequalled and unrivalled. In him all the advantages of birth, education, and natural endowment, seem fitly to have met together. Doubtless he was raised up by Providence to accomplish some great end for the benefit of the human race. And this belief is not difficult, when we consider what an important part the Greek language has sustained in the evangelization of the world, and when we consider, too, how great an influence upon that language the writings of Homer exercised. Indeed, at one time, they were all that preserved the Greek Empire from premature decay, while their moral bearing may have been in some way conducive to preparing the way for "The Gospel of Peace."

"Homer was a true poet. As such he was, unconsciously perhaps, more or less of a prophet. He had that true gift of utterance, which in child-like simplicity utters nought but 'winged words'—words that speed far away from the utterer, and soar through strange climes, and sparkle in the sunlight of other skies, and borrow from each, hues of meaning, that at first were never imagined."§ By his fidelity to nature, he had been enabled to trace out in living pictures, "that which is invisibly written upon the tablets of the human heart." His was one of those "hermit spirits," which, "each in his hidden sphere of joy or woe," do "dwell and range apart."* Like the Oracle at Delphi, which seemed at times to "discover knowledge which mere human nature could not attain," the genius of Homer seems to have been inspired with more than human ken, and more than heathen morals. The possibility of some such thing as this, seems to be the drift of that verse in the hymn, familiarly known as "Dies Iræ,"—"so Moses and the Sybil say," where the "Sybil" represents the heathen oracle, in contradistinction to that of God's own chosen people.

"*Exegi monumentum ære perennius,*" said Horace, but forgot when he said so, that Homer, "being dead," had spoken in his life's-work, through the ages all along for near a thousand years, yea, and "by *it* he *yet* speaketh," and will continue to speak, until these "latter days" shall have ended, and the Iliad and Odyssey, with all else that is not truly Christian and Christ-like, shall be wrapped in the flames of the Judgment day.

W. W.

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* Keble. † Wilberforce's "Five Empires." ‡ Pope. § "The Voyage of Life;"—an address delivered before the Belles Lettres society of St. James College, by the Rev. Milo Mahan, D.D.

FROM SOUTH AMERICA.

United States frigate *Independence*,
Harbor of RIO DE JANEIRO, Nov. 29, 1854.

To the Editor of The Churchman:

SIR:—I gave you to expect that you might hear from me, occasionally, from the different stopping places, of the United States ship *Independence*, on her passage to the Pacific; and by-and-by, from the Western shores of South and North America, and the various islands of the Pacific seas. We have had no opportunity of sending letters back to our friends since we left our anchorage in the beautiful bay of New York, to which our fine frigate gracefully curved her adieu, as she stood out through the Narrows to sea, on the 10th day of November last. We have seen may sails—have spoken some vessels; but almost all these have been standing on the same course with ourselves, or else were too far off for us to learn their destination. Yesterday, however, after a passage of forty-nine days, we dropped our anchors in the beautiful bay of Rio de Janeiro. The natural scenery of this bay, inhemmed by mountain heights piled on mountain heights, in their beauty and magnificence of cone, peak, and table-land, with a vast expanse of in-walled waters, can hardly be equalled by any other natural exhibition, the wide world around. The shipping from every nation of the world cover the waters of this expansive bay, and national vessels show their tiers of frowning batteries on each other, as if to hold in check any outrage from any one upon the other; and Brazil herself, a growing power among the nations of this Western hemisphere, has a larger number of war-ships than is usual to be seen sleeping upon her own beautiful waters.

The city of Rio has nothing of which, in the way of the arts, to boast. Here, man has done nothing but to mar the fair beauty of God's magnificent creation, which spreads out before the observer's eye with ever-increasing power to hold the gazer in admiration of the Hand that placed these granite piles on their untrembling basis, and which hold down the crust of the globe here in defiance of all the volcanic powers of the world, which shake, like an aspen-leaf, other portions of the globe. And yet, there are many buildings of durable material, and extensive walls of cathedral, chapels, monestries, and nunneries, though destitute of all architectural beauty of finish or preparation. I attended the chanting of the Mass, in one of the religious buildings on shore, this morning, by some thirty priests, who had the ceremony pretty much to themselves, as a few stragglers only, and most of these dark-skinned auditors, who came in for a moment and then went on their way again after crossing themselves, were to be seen in the nave of the building. All new comers to Rio, and all old ones, are struck with the hordes of *jet-black* negroes seen trotting through the streets with coffee-bags, weighing 130 pounds each, covering their heads and shoulders, to the monotonous tunes which they chant as they advance with an even and agile movement forward, in gangs from the store houses to the ships. They are nearly all native Africans, and seem content, happy, and active. Some thirty of these dark bearers of the merchandise of the city, I saw to-day, bearing on their heads furniture enough to set up half-a-dozen shops or less. A bureau rested on the heads of three of these ebony but moving pillars, and yet they trotted on with this, while others bore centre-tables and dining-tables on their thick skulls.

I send you this in haste, as the ship that will take it sails to-morrow, and our letter-bag by her is about to be closed.

Our ship's company is in very good condition. Officers and men, though the latter have been pretty hardly worked at their guns, on the whole are in good health. Religious services have been performed on board each Sunday the *Independence* has been out. The crew have listened with attention to the sermons of the Chaplain; and on the last Sunday a sailor was baptized at the capstan, exhibiting a scene of much interest on the decks of a man-of-war.

We shall probably remain at our moorings here, some two weeks. There is an English and a French Admiral here, as are two American Commodores. These waters are ever covered by war-ships from all nations; and in early times and in later days this in-walled bay has been the resting place of voyagers from the North on their way of discoveries, merchandise, and adventures of war and peace. But they have all gone before us. And we follow on. And where are they? And where shall we be, when but a few years onward, others shall follow us, as we have followed those who have gone before?

ADIEU.

For The Churchman.

TO ONE DEPARTED.

[Martha M., the wife of B. A. Mumford, died in this city on Wednesday morning, January 3d. One who has known her from early girlhood, and can speak with sincerity of her loveliness in life and character, inscribes the following to her memory.]

Young mother, waken!—infant voices ask
Thy gentle care, and in the household band
Are stricken hearts bowed down in bitterest grief
At thy long slumber.
Can it be, sweet friend?
Thou art not dead! Methinks thy dark blue eye
Hath only closed in dreams, and will again
Reopen;—thy pale lip resume its smile,
Thy cheek its roseate tinge, and on our ear
Break the soft music of thy kindly words.
Never—ah! never more! A *dreamless* sleep,
From which no tones of earth may rouse the soul,
Hath set its poisoning seal upon thy lip,
And veiled thine eyes forever. Ruthless Death
Hath snatched a treasured jewel for his brow,
And left the casket of a gem so fair
Mouldering in dust.
Love could not shield
Its idol. Thou art gone; and yet I hear
A still small voice, whose holy whispering saith:
"She is not dead, but sleepeth;"—yet again
Shall ye behold her in the "Better Land,"
Fairer than now, and happier. On her brow
Will beam celestial beauty—in her eye
Sparkle a heavenly light, and on her lip
The language of the skies find joyful
Utterance. At her side are all the loved
And lost of other years. The babe she wept
So bitterly hath come to her, and laid
His little hand in hers, and led her on
With songs of angel harmony, to rest
Beside serenest waters, ne'er again
To part in tears and sorrow. Oh, look up,
Bereaved and stricken ones! she is at peace,
Where the dark life-storm beats not.
Lovely clay!
Thou garment that enwrapped a treasured one,
We lay thee down to thy last quiet sleep,
In hope of resurrection. Balmy Spring
Shall strew the earth with flowers, and bid the leaves
Come back to the lone boughs,—and birds return
From Southern climes afar, but not with them
Shall we await thy presence. In a land
Of endless Spring-time and unfading bloom,
Where life's drear Winter never comes to chill,
Thy willing footsteps linger.
Yet to us
Each season of the changing year will bring
Sweet memories of thy gentleness and worth;
Love shall twine garlands of remembrance,
And keep them green with tears; and friendship tell
How pleasant was the path she trod with thee
In life's brief journey, and how selfishly,
Because thy way was shorter than her own,
She grieved when angels came on sudden wing,
And led thee through the golden gates of heaven.

M. N. M.

New York, Jan. 7th, 1855.

OPEN COUNCIL.

⁂ Under this head we shall admit the contributions of men of different views in the Church, where their opinions are expressed with fairness, and their object is charitable and good—believing with Bishop WATSON, that "whosoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth."

Audi Alteram Partem.

"*Counsel and conversation is a second education, that improves all the virtues and corrects all the vice of th former, and of nature itself.*"—CLARENDON.

For The Churchman.

CHURCH-BROTHERHOODS.—THE NAME.

It sometimes happens that a prejudice is formed against a society on account of a misconception of its objects from the title which it bears. Very naturally every one supposes that the name—self-chosen—by which it is known, is the most expressive of its purposes, and, being so, that it is to a certain extent sufficient to judge with correctness of its merits. We, therefore, do not deem it necessary to inquire particularly into the origin or the practices of every society which we see in existence before we can say whether or not it has our approval. As soon as we know how any is designated, we feel competent to form some opinion of its character, and then whatever action we take, without further inquiry, is, of course, that which most nearly accords with this early formed opinion.

Now, Mr. Editor, it seems to me that it may be somewhat from this cause that there has arisen an opposition to the Church-brotherhoods. The title itself might reasonably lead one to suppose that we have here an organization, so similar in its objects to the Church, as to be quite unnecessary. The Church is a brotherhood, many exclaim at once, and if there be this distinct society, it *must*, in its operations, *conflict* with the interests of the Church, by assuming duties which pertain to it alone, and which it is already discharging. It is consequently, say they, an organization which is not needed; one which may occasion divisions; and one which should be condemned.

But if it be thus viewed by any, on account of the name, perhaps some of the prejudice may be easily dispelled. Though termed a Church-brotherhood, whether appropriately or not it is not my purpose to discuss, the objects of the society are not only good, but, in my opinion, the only plan by which they can be carried out is that which is adopted. These objects are chiefly—pecuniary aid for members when sick—the burial of deceased members—provision for the widows of such—and the distribution of alms. There is but one way by which this all can be effected, and that is by procuring, in some manner, a fund which will be sufficient to meet these several demands. It is evident that, unless there be money in the treasury, the sick can have no stipends, funeral expenses cannot be defrayed, and widows cannot have assistance. The first thing therefore is for each to become a regular contributor, and so do his part toward raising the means which will be afterward required to meet the society's obligations. As soon as the amount received becomes less, for any reason, than that which it is necessary to disburse, the society must naturally be compelled to see its treasury getting bare, and in no great time thereafter, perhaps, end its existence.

Now suppose the Church did precisely what the brotherhoods are doing. It would be just as necessary for it to keep its treasury replenished; else, at a moment when there might be a call upon it for aid, it might find its funds exhausted, and be unable to render any. Before, therefore, it could promise relief, it would be obliged to ask, as the brotherhoods do, from those who expect to be benefited, regular contributions. This would immediately make an organization necessary for this specific purpose, as only so long as these payments were made, would there be *a certainty* of rendering assistance; and to assume that obligation, without having the assurance of such payments from those who should previously agree therefrom, would be to encourage anticipations, and see them probably end in disappointment.

If then the Church should do the work of the brotherhoods, a combination of its members would be absolutely essential. These members would be obliged to contribute regularly some certain sum, as the stipends would, of necessity, be drawn from the aggregate amount collected by this means. This combination would be, in effect, a Church-brotherhood of a large size; and it would probably have no opposition to contend with, though with the exception of its embracing a more extended sphere of operations, it would be in every respect similar to the brotherhoods which have recently sprung up. Still every one would be glad to see Churchmembers thus united; each contributing for the general good, and each receiving in return assistance when overtaken by the storms of life. Such a brotherhood may perhaps be formed; but it will be, in my opinion, by the growth of the present societies. If they should be upheld, and the numbers of their members be increased, their usefulness may become so perceptible as to make every Churchman desirous of being himself one of such an union. As far as they are concerned they are self-sustaining societies; they dispense charity, but not among their own members; they would like the support of all in the Church, and if any prejudices against them have been entertained from a mistaken view of their objects and plans, it is to be hoped that they will be dismissed before they shall result in their permanent injury.

Respectfully,

New York, January 9, 1855. O. B. W.

HEBDOMADARY.

SATURDAY, January 20—*St. Fabian.*—He became Bishop of Rome in the year 236, by the universal choice of the Church, on account of his eminent piety, and suffered martyrdom under the Emperor Decius.

SUNDAY, January 21—*Third Sunday after Epiphany.*—The Collect for this day is a prayer for *mercy*. We are reminded at the outset of our many infirmities; how weak we are, both in body and mind; how beset with *dangers* from the assaults of evil spirits, the influence of evil men, or the suggestions of the evil within ourselves; how involved in *necessities*, which God alone can supply. We pray to God, who knows our weakness, to turn away all this evil from us, by the weight of His right hand; to defend us from it, if it may be so; or, if not, to uphold us under it. We pray to Him in the name of Christ, who, having borne our nature, "can be touched with the feeling of our infirmities." We pray to Him in the confidence that He will be with us in the hour of trial, and will hear us when we cry, like the Apostles in the storm, "Lord, save us, we perish."

MONDAY, January 22—*St. Vincent, D. M.*—St. Vincent was a Spanish Deacon, who, under the Emperor Diocletian, bore torments almost too horrible to think of, with a countenance calm and joyful, and a heart stayed immovably on God.

THURSDAY, January 25—*Conversion of St. Paul.*—To-day, the Church celebrates the *Conversion* of St. Paul, and not his martyrdom, or the day of his death, as in the case of the other Saints, whose days are kept. The light which shone about him is taken in the Collect as an emblem of the light of the Gospel, which he was to bear forth to the world. Our prayer is that we may remember how he was converted from a life of sin to a life of piety; that we may glorify God, who, through him has wrought so great things for the world, not only with our lips, but also in our lives.

The Missionary Field in the West.

The *Gospel Messenger* contains the following extract of a letter from a Western layman to his son, a clergyman in an Eastern diocese:—

"What we want most in this part of the country is, travelling Missionaries of energy of character, and talents somewhat above mediocrity. Such men, who would devote their time to the work of visiting our small villages, would be the instruments of great good. The Church is behind the times. Our railroads are constantly making centres where villages are springing up as if by magic. These are immediately occupied by Methodists, Baptists, and Presbyterians, with a sprinkling of Universalists, and some other "isms," and then it is too late to talk about establishing the Church, or at least it will take a long time to do it. I am getting to be something of a Methodist. They are certainly in this respect far in advance of any denomination in this country, and will keep in advance of the Church at least, unless Eastern Churchmen do more for Missionaries. I don't mean for Missionaries to sit down in the corner to study Greek, and write fine sermons; but for men who understand the Bible, and are able and willing to preach it anywhere and at any time where it is most needed, either in churches or barns: such men are wanted here and none others. It will not do for men of wealth to satisfy themselves any longer with dollar contributions for missionary purposes, but they must put in their fifties or hundreds, and first send out *real* missionaries,—men well qualified to travel and organize parishes. Unless this is done, very little may be expected in the way of building churches in Illinois.

The people of ——— must have some curious notions of the obligations they are under to their clergymen; and unless they shall come to have a sense of their duty in this respect, it would not be doing them injustice to leave them. The West wants clergymen, and will do all it can to support them,—and in my opinion it is not your duty to labor with a people who, though having the ability, will not give you an adequate support. If you must not only preach the Gospel but maintain yourself, it would be far better to go where you will be gladly welcomed for Christ's sake: among those who are not already enjoying the services which they so highly prize, only because they *cannot* yet maintain them without assistance.

A SUNDAY SERVICE IN CALCUTTA.—The scene presented by the interior of the church was a strange one. In all directions the large fans, called punkahs, were hanging by ropes from the lofty roof, and were pulled vigorously to and fro by natives who attended church for that purpose. With their turbans on, and bare feet—their symbols of respect—they moved noiselessly over the vacant spaces by the sides of the rows of pews, each holding the end of a rope in his hand, and as the large canvas fan fixed on a wooden frame swung from him, he followed it a few steps, and then, with a vigorous tug and a few steps backward, brought it back again to the side. A long line of natives so employed stretched down either side of the sacred edifice, while similar functionaries lined the galleries above, all busily and noiselessly plying their vocation, their ordinary every-day vocation, on this day of rest, in the very House of God. It looked strange, but as Mr. Lollipops assured me subsequently at dinner one day, it was absolutely necessary; the heat would be otherwise intolerable, and people would not go to church; and beside, they were heathens, those punkah-pullers, and might possibly be improved by some word in season by their attendance—which, as I found they were ignorant of English, did not subsequently appear to me to be very probable, although at the same time I had nothing to say against it.

Leaving the morality of the question aside, however, for the present, let me describe what was actually the case. Backward and forward swung the heavy-looking punkahs, backward and forward walked the noiseless natives pulling them, without intermission and without variation. A similar fan moved over the head of the junior chaplain in the reading desk, as he read the prayers, another over the venerable Mr. Lollipops at the communion table, who was wisely reserving himself there, in the coolest portion of the church, for the pulpit. For a moment the heads of the junior chaplain and his clerk were apparent as they made their way monotonously through the appointed prayers, and then they were lost to view in the broad fan that came sweeping along with its fresh current of air, hiding clergyman and clerk, reading-desk and pulpit, at once from the view. The congregation was accustomed to it, the ministers were accustomed to it, and to them it was the usual aspect of the church in the hot season—nothing new or strange about it.—*Tropical Sketches, by W. Knighton, M. A.*

"Think we, or think we not, Time hurries on
With a resistless, unremitting stream;
Yet treads more soft than doth the midnight thief
That slides his hand under the miser's pillow,
And carries off his prize."

THE VALUE OF SYSTEM.—The life of Dr. Noah Webster affords a striking illustration of the value of system. When a young man, he conceived the idea of producing a new dictionary of the English language. Having determined to make this the great work of his life, he set about preparing himself for it, by an extensive course of study. Year after year, he labored on in patient obscurity, exploring the fields of literature and science, and gathering and arranging the materials for his great work. Everything he read, or studied, or accomplished, had a bearing on the great object of his life; and this was the grand secret of his success: "Method," says his biographer, "was the presiding principle of his life."

FOR THE YOUNG.

For The Churchman.

THE LUCKY PENNY.

"And what is that for?" asked Aunt Cathy, as she paid for the nuts, observing in the palm of the honest fruitwoman a halfpenny. "Och, shure, for loock—just for loock!" replied she, replacing her treasures.

Kitty heard what the fruit-woman said; and, as she and Mamy sat down to eat their nuts while their aunt was busily occupied with a book, Kitty began: "Wasn't that funny what the woman said about the halfpenny? it is a fairy penny, I do believe, just such as the fairies lay in the way of good little Mabel. I have a halfpenny at home, and I mean to keep it in my pocket for luck!"

"What is luck?" inquired Mamy.

"Oh, something good that happens to people when they don't think about it. I suppose that one of these days that the nut-woman will find her pocket full of money. Would not that be nice?"

"Yes," replied Mamy, gnawing at a refractory nut; "then she won't have to sit out there any more in the cold! But who will give her the money?"

"Oh, I don't know," rejoined the sage Kitty, full of her project of carrying the halfpenny in her pocket, "but you must not tell Fanny, for she will laugh at us! I want really to see if the fairies won't put something in my pocket!"

"But, Kitty," suggested Mamy, "there are no fairies, are there?"

"I know that," answered Kit, "but just for play. I mean to keep that penny ever so long, and see what happens." True to her determination, the little girl hunted up her halfpenny, and sewed it up in one corner of her pocket while Mamy looked on the mysterious ceremony, and drew a long breath as the whole was finally adjusted, fully impressed that something important would assuredly occur. Many days and weeks passed. Aunt Cathy often bought nuts and candies from the poor woman, and the little girls always felt that those candies and nuts always had a peculiar flavour, but the good woman seemed no nearer to that wonderful luck which they expected would befal her than when she first took her seat by that friendly lamp-post.

One day, Kitty and Mamy went out to walk. It was very cold, but they were well wrapped up, and skipped along merrily—thinking of that happy night when the row of stockings should hang before the chimney, and of that morning when, rushing down stairs into the cold room, they could scarcely for joy distinguish which well-filled stocking was theirs, and they already felt the shiver of delight with which they grasped their prize. They thought of one little stocking that would not be there—of one little one who now kept his Christmas in our dear Lord's own home. And the tones of their voices grew more subdued, and they looked toward Heaven where dear little Eddie had gone two years before, and both children wondered if he could look down and see them walking there.

They were walking on more quietly, when they saw a poor little thinly-clad boy. He looked toward the children. "Oh, Kitty," exclaimed Mamy, "let us give him our cakes—he is so cold, and looks so hungry!" "There are no more cakes," replied Kitty; "I am mad at myself for being so greedy as to eat them all up! Oh if we only had a penny, just one penny would get five round hauts!"

"You've got your fairy penny," said Mamy.

"Oh that is not a good penny; beside it is sewed up!" said Kitty, as she impetuously pulled out her handkerchief, and turned her pocket wrong side out, and looked earnestly at the lucky corner.

"I meant to keep it for ever so long; but that child looks so cold; if I could get it out. But it isn't a good penny, and maybe some one else will give him something." They passed on, while Kitty returned her pocket to its place, and put her handkerchief in her muff.

But she was no longer happy, and when Mamy talked of Christmas, she thought of the little shivering beggar. At length she jerked out her pocket again, and with great difficulty the children at length set free the lucky penny.

"Is it luck, yet?" enquired Mamy, scrutinizing the coin, fully believing that luck was something to be on the penny.

"I wish it was a good penny," replied Betty, looking distressed, "but no one will take a halfpenny."

"Yes I will, little girl," said a man who was leaning over a door in a broker's shop.

The children ran forward into the shop, while the man passed round behind the counter and asked, "What will you have, little woman?"

"Whatever I can get most for with this money," boldly spoke out Kitty.

"How greedy children are!" remarked a lady who was picking fruit out of the cakes on the counter. Kitty did not like to hear this, as the cakes were not for herself, so she said: "I want the cakes for that poor little beggar; there he is looking in at the window!"

"Oh you do, do you?" said the baker, as he handed Kitty over four large cakes; Kitty put out her halfpenny; but the baker said: "Never mind about the pay; keep that for good luck."

The children were too happy in the possession of the four buns to linger long. They ran out to look for the child: for a moment they thought that they might keep one cake for themselves; but the temptation was resisted, and they thrust them all into the beggar's hand, saying: "Eat, little boy, and then run home by the fire; they are all for you!"

The beggar child took off his tattered cap, hid away his treasure, and then scampered off as fast as his old shuffling shoes would allow him. What a happy walk Kitty and Mamy had home! how they laughed and talked, and told what they would do for the beggars when they grew up, and how good they thought the baker who would not take the fairy penny, and how funny it was for him to know they were keeping it for luck.

When they reached home, they related the whole story to Aunt Cathy, and showed her the wonderful coin which was precisely like the one she had seen in the fruit woman's hand.

"It is indeed a lucky penny," said she, as she put an arm round each of the children. "It has been good and lucky for my dear nieces to remember the poor little beggar, and not to be greedy, and not for a foolish purpose to keep the money hid away. Our dear Lord was once a poor little boy, and He has told us that every time we help a poor person that we help Him; how lucky that you did not keep that money hid away, when it has been the means of helping a hungry person! Lucky, however, is not a good word; it sometimes seems to mean that things happen without God's ordering: nothing happens of itself; God lets it come for some wise purpose, and though we cannot always see the reason, nor observe why or how these things are, still we are to remember what our Lord says, A sparrow shall not fall to the ground, without your Father. If we do our duty for our Lord's sake, we may be sure that He will bless us, or give us good luck, as some people call it. We may not think at the time that it is good, but He knows best how to make us happy. I will give you a pretty tortoise shell box to keep your penny in, and every time you look at it you must remember the little beggar boy, and that the best luck that money can bring us is the opportunity to do good."

K. M. S.

ADVENTURE WITH A POLAR BEAR.

I was told the other day, by a gentleman upon whose word I can rely, of an adventure with a Polar bear which befel himself, at once so curious, and exhibiting, I think, so marked a providential protection, that I resolved at the time to write the account of it for the readers of the "Penny Post." But in telling my tale it will be more graphic to use the narrator's own words.

"When very young, about eighteen years of age, I went out as surgeon on board a Greenland whaler. When we came to the Northwest coast of America, and entered upon the region of icebergs, the sailors often went out upon the immense fields of ice on hunting, or pretended hunting, expeditions after the large white or Polar bear.

"Upon one of these occasions I accompanied them in an attack upon one with cubs at some distance. I advanced bravely enough with the rest for some time, although the she bear is known to be unusually fierce in defence of her young, until the bear upon our nearer approach began in its turn to advance. Some of my comrades threw their lances and harpoons, and shouted, to deter it from coming nearer, but ineffectually. It still came on. We now grew frightened; and heartily wishing we had left it in undisturbed possession of its frozen empire, the whole party began to run: but I, not being accustomed like them to run upon the ice, was speedily left behind. The bear meanwhile was rapidly gaining ground. I was still some distance from the ship. From my friends there was no hope of assistance. In despair I turned round and faced my now very near and furious enemy. She reared herself up, and advanced to the attack. I scarcely knew what I was doing, but by a kind of instinct I raised my lance, and, half unconscious as I was from terror, pointed it toward her breast. She sprang forward to grapple me with her fatal hug, and I remember nothing more until the next minute I beheld her rolling over in the agonies of death.

"My friends—reminding us of the passage in Ecclesiasticus: 'Every friend saith, I am his friend also, but there is a friend who is only a friend in name;'—now began to pluck up courage, and came back to reconnoitre our fallen foe. She was found quite dead upon the ice. And the spear, certainly without design,—conscious at least of mine,—had transfixed her through the heart. I was more cautious in future under what circumstances I trusted myself with my shipmates, who were loud in their praise of my wonderful courage and bravery. I said little in reply, thankful as I was for my escape, but inwardly resolved to give them as few further opportunities of testing these qualities as I could, I felt quite satisfied to 'repose on my laurels.'"

Now many would call this adventure a *fortunate* escape, and the truly remarkable circumstance of the lance being aimed so exactly for the creature's heart a *lucky accident*. But those who have been taught to look higher will recognize at once the over-ruling hand and merciful protection of divine providence. And the escape will be the more appreciated by those who are aware of the extreme difficulty of killing one of these animals. A Polar bear is said to have "as many lives as a cat." They die extremely hard, and have been known to receive more than a dozen severe wounds without being killed. Nothing probably but a blow aimed as that unconsciously was at the heart, and taking effect there, would have produced the desired result.—*Penny Post.*

TRINITY CHAPEL, NEW YORK.

We are indebted for the following excellent description of what, when fully completed, will be the best specimen of ecclesiastical architecture in this city, to that interesting Art-publication, the *Crayon*. It fully realizes our own ideas of the edifice. Last Summer, before it was quite so far advanced as it is now, we heard the Bishop of Quebec, who is no indifferent judge in matters ecclesiological, and has seen as many remarkable examples in Europe as most men, declare that it was one of the finest things of the kind he had ever beheld:—

We desire to call the attention of our readers to Trinity Chapel, in Twenty-fifth street, near Broadway, as being in this day of shams and deceptions especially deserving of notice for its simplicity in plan, solidity and durability of construction, and chaste richness of interior detail. The ground plan consists of a nave, 46 by 126 feet, fronting South on Twenty-fifth street, and chancel 30 by 42 feet, on Twenty-sixth street, with a porch on the Eastern side of the nave at its Northern end, and an organ-room and robing-room on the Western side of the nave and chancel. The style of the building is Early English, although its general form is rather that of the Continental Gothic Chapels. The view of it, as seen from Broadway, is imposing, from its great length and height, and the extreme simplicity of its outlines. The outer walls are of light brown stone, and are strengthened by buttresses which divide the nave into nine bays, and the chancel into two bays, with an apsidal end of five sides. The buttresses are somewhat lacking in power, owing, we think, to the fact that the offsets of the upper stages are no greater than those of the lower stages, but being of the *same size appear smaller*, and thereby produce an expression of weakness. The front gable of nave is divided into three bays, in the central one of which is the great door, decidedly the grandest in the city. Its jambs are deeply recessed, and have six shafts on each side, with rich leaf-capitals, and fine arch-mouldings springing from them. The arch is covered by a gable, with traceried spandrils, surmounted by a cross. The head or tympanum of the door is filled with tracery, supported by shafted mullions. The large circle forming the centre of the tracery is quite blank, and would seem to have been designed to be filled with a piece of sculpture in marble or bronze, as is common in most of the European Churches. We trust one may be introduced here; it would add greatly to the general effect of the front. Over the door is a large wheel window with twelve shafts, carrying trefoiled heads. Over this again is a triangular panel, with curved sides, which should be filled with a symbol or other device, not only to give it meaning, but to enrich it as a crowning ornament. The gable is flanked on each side by an octagonal pinnacle, with shafts at the angles, detached, and standing round a cylindrical centre shaft.

While the work was unfinished, we heard complaints about the plainness of this front; but now that it is completed, we think it is about as rich as it need be, to accord with the rest of the building.

The side walls of the nave and chancel are fifty feet high. In each bay is a narrow window, with trefoiled head, and hood-moulding springing from carved terminations. The sills are about twenty feet from the ground. The cornice, although bold and effective, rather lacks the richness due to the crowning member of a wall. The porch has on each side a low, quaint door, with a single shaft in each jamb, and rich arch mouldings. The capitals of these shafts are very fine in design and execution. At the Northeast angle of nave is a bell-turret, of four stages, beautifully proportioned. The three upper stages are octagonal, the highest or belfry having an opening on each side. It is covered by a spire, with carved crockets on the angles, and a finial at the top. The crockets are too small, and seem to need a connecting bead. On the whole, we think this turret the finest feature of the exterior of the building. It contains three bells. The organ-room is quite large, projecting about 20 feet from the nave, and being nearly 30 feet long. The trefoil course under its cornice is meagre and ineffective. On the West side rises a buttressed pinnacle, from which springs a flying buttress, resisting the thrust of the chancel arch. The cap of this pinnacle is also very meagre. Its cornice and finial are too slight, and its whole effect is poor.

The roofs are all covered with slate, in bands of five or six courses each, alternately plain and pointed. The action of the weather has changed the original pale green of many of the slates to various tints of buff, russet, purple, &c., thus beautifully variegating the great surface presented by the steep roofs. Each gable of the nave is surmounted by a stone cross, and the point of the chancel-roof by an iron cross gilded.

On entering the church by the great South door, we are struck by the fine proportions of the interior, which are about as follows:—Length, 126 feet in nave, beside 42 feet in chancel; width, 46 feet; height of side-walls, 48 feet, to ridge, 84 feet. The interior walls of nave, chancel, and porch, are of Caen stone, of a fine light cream colour. They are eight or nine inches thick, and a space is left between them and the outer walls to ensure dryness. In each bay is a recess, with jamb shafts, and arch mouldings, over which is the window with its sill resting upon a string course which runs around the nave and chancel. The jambs of the windows have shafts with boldly carved capitals, carrying traceried heads, the plane of whose faces is nearly flush with the walls. As they thus stand entirely clear of the mullions which hold the glass, they have a fine effect. Perhaps the tracery would be better if it were lighter, or more richly moulded. Each window has a hood-moulding with leaf terminations. The trefoil course under the cornice, although quite effective, is clumsy, and not in the true spirit of the Early English style. The organ-room opens by arches into the Northern bay of the nave, and Southern bay of chancel. The arch mouldings of the opening to chancel have single cusps, with square edges, and beautiful flat arabesques cut on the faces. Their effect is excellent, and, although their treatment is Italian, rather than Early English, they are not at all discordant with the latter style. Each organ-opening is filled up to the spring of the arch with a rich oak screen.

On the South gable-wall, over the door, is a bold arcade of thirteen niches. The shafts rest on an overhanging string-course, supported by carved corbels, and have leaf-capitals which carry single-cusped arches, each covered by a gable. The finials and crockets of the gables are pinched, and lack gracefulness.

The roof principles of the nave are of the common hammer-beam form, with arched braces springing from quadruple columns, which are supported by finely-carved stone corbels. The chancel principals have no arched braces. The arches are boldly moulded, and the spandrils filled with tracery. The roofs are decorated with polychrome. The ceilings are blue, with gold stars, but the blue lacks depth and purity, and the gold is rather silvery. The columns have very good, piquant patterns, running about them, alternately red and green, and red and blue. The arch-mouldings in nave are painted in plain colours, with blue and red in the hollows. The leaf-bosses that receive the mouldings of the arched-braces are badly treated, being painted a plain buff, with red in the channels between the leaves, and edged with an unmeaning shading of purple. The whole effect of the nave-roof colouring is cold and lifeless. The chancel-roof, however, is much better. The arch-mouldings are alternately gilded and striped with rich colours, and the leaves of the capitals of the columns are gilded on a green ground.

The glass of the side windows of nave is of figured quarries, with coloured leaf-borders, very good in effect, and giving a pleasant, light atmosphere, which contrasts favourably with the gloominess of some of our city churches. The glass of the great wheel window would be good if there were a little more red, and a little less blue in it, and that of a clearer tone, and not mottled. It seems to us that *pure* ruby and blue cannot be attained except by the use of pot metal glass. The two small windows in the recesses on each side of the South door will, we think, be found to be very beautiful. The glass in the chancel windows is temporary, and is to be replaced by a series of figures from a design by Weir, representing the Ascension. If we may judge from the painting, they will be fine in colour—but we, of course, defer further notice of them until they are in their place. We shall then recur to them, and have a word to say about the use of figures generally in glass staining.

The floors of the chancel, porch, and nave, excepting the space occupied by the seats, are covered with encaustic tiles, principally plain buff, red, and black, so arranged that they are warm and quiet in general tone. Those in the chancel are mostly figured, and the pattern within the rail is excellent. The chancel steps are of a variegated red breccia, harmonizing admirably with the tiles.

The furniture is of oak. The pulpit is finely moulded and carved, and is covered by a very elegant and rich canopy. The chancel, we believe, is to be lined with a row of canopies running around it, which will greatly improve its present somewhat naked appearance. The stall-ends and chancel-rail are quaint in design. The altar is of Caen stone, and is the gem of the church. It consists simply of an arcade of seven bays on each side, and three on each end; surrounding a central die, and supporting a shelf with moulded edges. The capitals of the shafts are equisite, being very delicately undercut. The arches are cusped and moulded, and the spandrils filled with beautiful arabesques. The altar will bear a little colouring, but it must be very carefully applied to avoid injuring its present nobleness of form.

The gas fixtures in the nave are to be standards, bearing nine lights each. They are adapted, we think, with improvements, from a design by Pugin, and will be very elegant. The chancel will be lighted by lofty standards, bearing twenty-five or thirty lights each, placed behind the jambs of the chancel arch, so as to be invisible to the greater part of the congregation.

We have been thus minute in detailing the features of Trinity Chapel, because we deem it worthy of being carefully studied. The leaf work in particular is deserving of notice, being much superior in spirit and freedom to what we generally meet with.

We would suggest that the building now needs, to make it complete, that the interior walls be diapered, or otherwise decorated in colour, and the colouring of the roof retouched, and made more in accordance with the spirit of Early English. The panel in the tympanum of the front door needs sculpture, and the niches of the arcade in South wall should be filled with statues. We hope to live to see these things accomplished.

CHRISTIANITY AND INFIDELITY CONTRASTED AND TESTED.

Christian.—Will you engage to teach and rule your family for six months on infidel principles? Will you call in your wife, your sons, daughters, and servants, and inculcate upon them, as solid truth and sound philosophy, the principles advocated by these infidel authors, Newman and others: "That there is no God, no Christ, no Holy Spirit, no heaven, no hell, no future judgment; that the Bible is a myth, the Gospels a forgery, the Apostles imposters, Christianity priestcraft, the Sacraments magical delusions; that God has never spoken to man, nor cares what any man thinks, says, or does; that vice and virtue, good and evil, are equally indifferent to Him, and that He neither has now, nor ever will He make any distinction between them." Will you undertake to teach them this?

Infidel.—Clearly it would never do.

C.—It ought to do if Infidelity be true. You just now affirmed that Infidelity was freedom and religion slavery. Release your family and establishment from the "slavery" of religion, and initiate them into the "freedom" of Infidelity. Why should you alone be "free?" You eulogize Infidelity in theory, why do you shrink from putting it into practice?

I.—I should regret for many reasons disturbing the religious convictions of my family, especially of the female branches of it; for I admit Christianity to be the support and elevating power of womanhood.

C.—That is, for half the world; the half that form, mould, and refine the other and coarser half;—a large admission. Try the experiment, then, on your valet. Train him carefully in the Infidel catechism. Tell him in plain English style what these authors tell you in the obscure German style; instruct him that all he has ever hitherto heard and believed in the Bible or the Church is an imposition on his credulity; that there never was any commandment against lying, theft, or murder; that such as pass for the commandments were invented seven or eight hundred years after Moses, if ever there was such a man, died; and especially that Jesus Christ was what Newman delineates Him. You talk much about the "sincerity" of Christians; here is a test for the sincerity of Infidels in Infidelity,—one easily tried within your own home. Will you venture it?

I.—No.

C.—Decidedly your "no" is very emphatic. I am requesting nothing out of the way, only that you will teach your servant the principles of Infidelity in the same manner that Christian families teach their servants the principles of Christianity; that you would, for instance, instead of the Scriptures, read Strauss, Foxton, Paine, or Voltaire to them. And this, if you are sincere and consistent, you ought to do. If you feel infidelity to be a blessing, impart it to them, and, above all, see they practice it. Take your theory out of the stable and put it into harness. After your valet has thoroughly comprehended that there is no Divine prohibition against robbery and assassination, show him the contents of your bureau, then go yourself to sleep, and let your instruction work.

I.—You put an extreme case.

C.—Extreme! I am putting the most common, the most domestic case I can suggest—master and servant—a case for every home and establishment in the kingdom.

* * * * *

Let us extend the experiment. Infidels are singular in this respect; they compose and publish a long treatise in favor of Infidelity; they present it to the nation; a plain, practical man takes it up and asks, "Has Mr. Newman or Mr. Hennell ever tried to work out this Infidel theory of his in practice? Merchants, agriculturists, manufacturers, in introducing a new scheme or mode of operations in their respective provinces, refer to their own experience of its working, in order to recommend it to the public judgment and adoption. Has Mr. Newman ever 'farmed' or worked a parish on the principles he here lays down—that the Scriptures are false, and Jesus Christ a myth or an impostor? If not, what does the man mean by publishing stuff on paper which will not stand a day's trial of real work? If he has, why does he not supply us with the result?

I.—You would not expect them to answer that challenge.

C.—Is it not a challenge Christianity daily not only submits to, but what she incessantly entreats the world to give her, that she may accept it? Is not every parish such a challenge, such an acceptance? Infidelity, in its self-complacency, sits down in a closet, imagining it the easiest thing to devise a quasi-religion, which can face the rough attritions and unceremonious probations of the world. "Preach the Gospel to every creature." How easy that sounds! but immediately it attempts to substitute something else than the Gospel to be so preached, it discovers itself in a dead-lock. It casts its eye on every human work of wisdom, science, philosophy, but, somehow or other, none of these can stand being preached upon, preached against, analyzed, torn into fragments, day after day, century after century, to Jew, Greek, Roman, Celt, Briton, German, Hindoo, Negro, Indian, every phase of mind and civilization, yet remain as fresh, as vital, as keen and powerful a two-edged sword to the spirit of man, as it was when its first accents from the Temple porch wrung forth the cry for salvation, "Men and brethren, what shall we do?" Compare the number of pulpits in the world, among high and low, rich and poor, the taught and untaught, the town and country, the refined and the barbarous, with the number of Universities, Colleges, Academies of arts and sciences; the disproportion will give us some conception of the Gospel as that only thing of light which "can be preached to every creature." Nothing else can be: substitute what you will, instead of proving as the Gospel the fire of God to the altar-fuel of the universal soul of man, it will drop as destructively as poison on the tongue, or as ineffectively as water on the rock. I should wish, therefore, to know what Infidelity intends to preach from every parish pulpit instead of the Gospel; what it intends to visit with into every house; what to teach with to every child; what to comfort with to every sick and dying bed; what to rebuke with to every shameless and dangerous character; what to convert with to every penitent? At a death-bed, for instance, what has it to say or impart of hope, consolation, or strengthening to the soul?

I.—That would not be the place for it to speak.

C.—Something must and will speak there to the soul. Why does Infidelity muffle its face up? why does its tongue cleave to the roof of its mouth? why is it a voiceless and fearful conscience when the Angel of Christianity is pouring forth the rich treasures of eternal truth, bringing down its God to the soul, opening the gates of heaven, changing the grave to victory and the sting of death into the sceptre of immortality? All this, again, is practical—occurs in Great Britain alone a thousand times every day, for such is the average of deaths per day in our island—and at every death either Christianity or Infidelity must minister. Now, why does not the intellectual Infidel form as it were a parish, preach Infidelity from the pulpit, and carry Infidelity to the cradles, the hearth-stones, and bed-sides of every family in the parish? Why is he afraid to reduce to practice what he is not afraid to publish? The real reason is, he is perfectly conscious that if he did so successfully, that parish would, in twelve months' time, be a local hell. His own life would not be worth a week's purchase. Yet you tell us of the "Intellect of Infidelity"—the intellect that cannot govern a parish of five hundred souls, except to dissolve, ruin, and literally damn everything it acts successfully upon—be it the servant, the master, the family, or the society—an "Intellect" that cannot stand up in a pulpit, or communicate a word of solace when solace is most needed and most precious! an Intellect that cannot find one champion in all its ranks to do that on its own principles—instruct, elevate, and govern a certain society of souls which thousands of Christian Curates of ordinary abilities do on Christian principles, for innumerable parishes in every part of the globe! Whence is this difference? If in the "Intellect," or power of government, what a despicable thing Infidel Intellect must be! If in Infidelity itself, what a despicable thing Infidelity must be! —*From "Christianity and Modern Infidelity, their Relative Intellectual Claims Compared." By the Rev. R. S. Morgan.*

The Third Sunday after the Epiphany.

The twelfth chapter of the Epistle to the Romans, by St. Paul, that Apostle of golden precepts, is continued and ended on this day, from the preceding portion read on the foregoing Sunday. Springing from a mind richly imbued by divine wisdom, each distinct rule is in itself a study.

Following in due order this fine fragment of moral excellence, is that part of the Gospel relative to the centurion's faith, at which the Saviour marvelled, saying, "I have not found so great faith, no, not in Israel."

Faith, o'er the shattered ark of Reason, stands,
With eye turned steadfast to the threatening skies,
Clasping, with firm, unhesitating hands,
The Oracles of Life, where Hope relies.
The star, by which rash man would dare the wave,
She sees o'ershadowed by the wreathing cloud,
And launched upon the deep, unarmed, to save
His storm-tossed sail, the gath'ring billows shroud.

Didst thou not know, proud mariner of sense,
Thy chart was false!—the star thou deemed so clear,
Would lead to treacherous seas, 'mid vapors dense,
And wreck thee on the reef of wild despair!
This ponder ye, who reason hold supreme—
The wisdom of the world God doth confound;
But to the child like spirit, grants a beam,
Through life, in death, with glory to abound.

—*Joys and Sorrows of the Ecclesiastical Year.*

DEATH OF DR. ROUTH.

The hoary and revered head of Dr. Routh is at last laid low! The Father of England's noblest University is gathered to *his* Fathers! The venerable President of Magdalen College has died a centenarian! Peace, peace to his honoured manes! It is but the other day we hailed his happy entrance into a century of years. It was on the twenty-third of last September, that he became a centenarian; and the anniversary of his natal day was heralded in our columns in the fervent words of an Oxonian bard, who thus proudly sang his humble, grateful benediction:—

A blessing rest upon thy sacred head,
Time-honor'd remnant of the "mighty dead!"
Through whom Oxonia's sons exulting trace
Their stainless lineage from a better race.
Still may thy saintly course their beacon shine,
Still round their heart-strings thy meek wisdom twine,
Still be their loyal, loving homage thine.
And tardy may the Heavenward summons come,
Which calls thee from thy sojourn to thy home.

But the "Heavenward summons" has now already come. He has at length been called from "his sojourn to his home." And we are sure that, with much of sorrow and regret, much of love and blessing has followed him to the grave.

We understand that for some time past his strength of body had been gradually decaying, but his mental powers were vigorous almost to the last. He appeared to be conscious that his end was fast approaching, and some of his last words were, "I am going, sir." A day or two before his death his speech failed him; he lay in a dormant state, and his strength having gradually declined, he sank, at last, from the mere exhaustion of nature, surrounded by the long-cherished partner of his pilgrimage, and some of his oldest and dearest Oxford friends.

We are indebted for the following notice of this venerable worthy to the London *Evening Journal:*

At last the venerable patriarch of the English Church, Martin Joseph Routh, D.D., the centenarian President of Magdalen, has been called away. We need not add any comment to an announcement which will, we are sure, come home to the hearts of all who hear it. In Dr. Routh we have lost the last link which bound the English Church of the present day, in her magnificent revival of faith and practice, with the old glories of her earlier divines. His life extended at one span from the days of men, with whom he conversed in his youth, who had personally known Bull, Kerr, and Beveridge—men who had themselves seen the Convocation of Canterbury close in turmoil and confusion—to these our times of its harmonious and necessary revival. The friends of his youth heard that the Czar Peter was building a new town in the marshes of the Neva—Dr. Routh lived to see us battering his successor's arsenal in the Black Sea. Of his fame as a scholar and a theologian it is unnecessary for us to speak. His "Reliquiæ Sacræ" are his imperishable monument, and be it never forgotten that a very few years since a new edition appeared from the hand of the venerable editor himself. One act of his deserves especial commemoration in our columns. We have always looked with a peculiar interest on the progress of the vigorous young Church of the United States, with its more than thirty bishops. Of that American Church, Dr. Routh was in one sense the origin. Dr. Routh it was who, seventy years ago, induced Samuel Seabury to seek Episcopal consecration from the hands of the then despised and persecuted Scotch Church. From that acorn has grown the stately oak.

Dr. Routh's decease took place on Friday evening at eight o'clock, in the lodgings of Magdalen College. The late president was elected in 1791; and while we remember that his loss creates a blank in the English Church, it is in Oxford that it will be chiefly felt. Although removed by age, as well as taste, from the ordinary routine of University government, Oxford knew that, in the mild wisdom of its Lælius, it always had an authority to fall back upon, venerable in its sage and ripe experience, and always available in the time of difficulty. Men took counsel of Dr. Routh as of an oracle of God; and the advice was always sound, and the judgment reliable. To many residents in Oxford he was unknown by sight, but all felt the moral influence of his presence. To the active spirits of the University, and to those who have of late years directed its studies, and witnessed or originated the great revival of theological studies, and the recurrence to the pure fountains of Christian antiquity—which are the historical characteristics of the Oxford of the last twenty years—the personal intercourse of Dr. Routh, his stores of erudition, his ponderous learning, his extent and accuracy of information, and his suavity of instruction, were always open. To the very last, he preserved his faculties, his powers, and his free kindness of demeanour. To strangers he was invariably courteous, and to the youngest he was accessible. His very appearance was instructive, and an interview with the President of Magdalen was an event to even the most distinguished man of letters. That grave and solemn presence, that austere and refined courtesy, the invariable pomp of full academic costume, the inexhaustible library, the copiousness of quotation and illustration, the immense range of knowledge—all recalled the presence of the past. It seemed rather a communication with some mysterious and weird impersonation of learning, human and divine, than a morning's talk with a living man. His personal appearance, which none can forget, his bright intelligent eye, his spare and stooping form, those grey and massive temples, the white and shaggy eyebrows, the bending frame alive with intelligence, the weighty folios which he scarcely ever quitted—these things are well recalled in an admirable set of sketches, executed—stealthily, as it is said—by a German artist a few years ago, and they will serve to recall to his contemporaries the venerable President of Magdalen. But his memory is a possession which Oxford and the Church of England will not willingly let die, and his place will never be filled up.

Help to the Destitute and Outcast Poor.—We find the following touching remarks on this subject in the current number of the *Five Points Monthly Record:*

The annual season of sorrow and dread has once more returned to the poor of the city. Gay metropolitan Winter! with its evenings outdazzling the day, its splendid throngs by the wayside or in gorgeous saloon, its holiday merry-makings, gifts, nuptials, songs, and dances! Its splendors, as they flash from Broadway down the side streets on either hand, serve but to disclose and deepen the visible gloom that broods over the dwellings of the poor. Alas! the rich and gay city has done nothing since the last Winter to make the present Winter more tolerable for them; the House of Industry is where it was a year ago: all our charitable enterprises remain in the same languishing condition. But while we have been idle the foe has been busy. While Charity has stood with folded arms, Want has taken tremendous strides. While every provision for help or employment for the destitute remains on the same contracted scale as before, the beggared multitude around has increased from thousands to tens of thousands. In this city alone, how many thousands of last year's thriving operatives have been swept from their places of contented industry, and are at this moment struggling in the vortex of beggary, we dare not attempt to say. None venture to estimate the number less than ten thousand; and the *real* sweep does not take place till after New Year's Day!

"This day," (December 18th), said Mr. Pease to the writer, "has been such a day as I never saw before. Never was there *such a class* of sufferers crowding into the office of the institution since I have known the Five Points. American and Protestant men, women, and children, have been coming in all day. Three of the young women who have been down to the Five Points to-day to beg for employment, were members of the Methodist Church. Another, who to-day accepted gladly a place at three dollars a month, is a Sunday School teacher. A sober, respectable, American mechanic, out of work, and in utter destitution, brought here to-day three daughters, leaving four at home, all of whom want places and bread. A Connecticut girl, who had heard of us through the newspapers, made her way here alone last week, leaving her father in the poor house."

The public are not awake to what is before them. The necessities of the season now opening are destined to be such as no neglect can evade or indifference withstand. The alms-house is filling up, at a rate without precedent, with a class of victims who never till this Winter thought to make it their abode. It must soon be choked. The unemployed thousands must be fed: they *will* be fed: they are far too many to be ignored. Yet in the face of this prospect, less, we are confident, has not in many years been bestowed upon the poor at this season, than now. So low are the finances of the institution in question, that while thirty, forty, fifty, are turned empty from its doors daily, scarcely more than half as many can be harbored within, as were maintained there a year ago.

Bill for Regulating the Disposal of Real and Personal Property for Religious Purposes.—The Bill introduced by Mr. Putnam in the Senate of this State in relation to conveyances and devises of real and personal estate for religious purposes, has the following provisions:—

Sec. 1. Provides that no grant, devise, &c., of personal or real estate for the benefit of any person or his successors in any ecclesiastical office, shall vest any estate or interest in such persons or in his successors; and no such grant, devise, &c., by the designation of any such ecclesiastical office, shall vest any estate or interest in any of his successors. This section shall not be deemed to admit the validity of any such grant, devise, &c., heretofore made.

Sec. 2. Provides that no grant, &c., of real estate dedicated to the purposes of religious worship, shall vest any title, &c., in any person to whom it is made, unless it be made to a corporation under the act for the incorporation of religious societies, or the act for the incorporation of societies to establish free churches.

Sec. 3. Provides that any real estate heretofore devised, &c., to any person in any ecclesiastical office, shall be held in trust for the benefit of the congregation or society using the same, and shall, upon the death of the person in whom the title is vested, vest in the religious corporation enjoying such real estate.

Sec. 4. Provides, if no such religious corporation is in existence, then the title to such real estate shall vest in the people of the State of New York.

Sec. 5. Provides that when the title shall vest in the people of the State, it shall be the duty of the Attorney General of the State, as soon as the religious congregation or society for whose benefit such real estate was devised, shall become legally incorporated as a religious corporation, to convey to such corporation all the right, &c., of the people of the State in such real estate.

Things temporal are sweeter in the expectation; things eternal are sweeter in the fruition: the first shares thy hope, the second crowns it. It is a vain journey whose end affords less pleasure than the way.—*Quarles.*

Wines the stronger they be, the more lees they have when they are new. Many boys are muddy-headed till they be clarified with age, and such afterward prove the best.

THE CHURCHMAN.

NEW YORK, JANUARY 20, 1855.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

"Reaching the Masses" next week.

NOTES OF THE WEEK.

— The *Spirit of Missions* for this month speaks much more cheeringly of our *Domestic* than of our *Foreign* Missions. Of the former, it says, "the past year has been a good year: we have rejoiced in its increased receipts, as the best proof of cordial confidence, and renewed interest and zeal;" while of the latter it remarks, "although the extent of the Missionary field is widening, we are compelled not only to come to a stand, but even to be pondering gravely whether we shall be able to carry on the plans already commenced." This is a thoughtful subject. We would not say one word in discouragement of Foreign Missions. But certainly our Domestic Missions have, to all intents and purposes, the prior claim; and so long as there is "cordial confidence and renewed interest and zeal" there, we need not despair of the other. It is only to be regretted that too often the missionary labours of our clergy among the poor and destitute are not sufficiently sympathized with by those who are exclusively among the rich and comfortable. It is the former, assuredly, who are, in an especial manner, "bearing the burden and heat of the day;" and, if the Church shall ever become that of the masses of our people, it is they who will have been her noble, self-sacrificing pioneers.

—We have extracted from a new and highly-promising Art-journal of our city a full and particular description of Trinity Chapel, an admirable ecclesiastical edifice, in Twenty-fifth street, which, as is well observed, is, "in this day of shams and deceptions, especially deserving of notice, for its simplicity in plan, solidity and durability of construction, and chaste richness of interior detail." We can ourselves bear testimony to its being all this. Our city is indebted for it, we believe, to the corporation of Trinity Church, and its erection is most creditable to that body in every respect. Not only is it all that our Art contemporary says of it, architecturally considered, but it has other ecclesiological proprieties about it which Churchmen, as they advance in Church knowledge and principle, will learn more and more to appreciate; and it has in its construction the materials for that right Church arrangement, without which it will, practically, be incomplete. There is still another and a more important point to be carried out—not as regards the construction or the arrangement of the church, though to which both are in some degree essential,—we mean the adoption of a proper system of ritualism,—the ritualism that is of the Church, in its true dignity and solemnity, so conducted as to realize a truly devotional Divine Service, offered, day by day, as we trust will be the case, to Him in whose honor and for whose glory, this beautiful fabric has been reared. The great object is this: "To worship the LORD in the beauty of holiness." And to this end it is, that, as HOOKER says, "The stateliest places and things are sought out to adorn GOD's Holy Temple." There are *externals* in the performance of Divine Worship, which have much to do with the *internals* of reverence and devotion. There is no doubt that ritual solemnity and grandeur are important, not to say necessary characteristics of what is meant to display that "Glory and worship are before Him, power and honor are in His sanctuary." The Liturgy of our Church has in it all that is needful for this, when performed, as it ought to be, with that due and effective aid which right ecclesiastical music, rightly applied, is intended to impart to its devotional character. The organ will be in its proper place—so, let us hope, will be the choir. These are good grounds on which to rest a correct adaptation of choral and responsive singing and saying of the service. But we would rather not anticipate further at present. We are content to remain in hope that in these as in other respects, in so beautiful and appropriate a chapel, all will be in due harmony of character.

— We give a couple of brief extracts in another column, from the contemporary press, on the abuse of charity, which have both of them a seasonable commendation. The one is the religious view, the other the moral, of those devices of the world for what is called "charitable purposes," which are so full of mockery of all that deserves the name of charity. As one of the articles remarks, it is not only making "charity cover a multitude of sins," but it is "donning the livery of Heaven to serve the devil in." And who can seriously deny that it is? For it has all the marks of Belial upon it; and that can never be charity which will only exert itself, where it can receive the *quid pro quo*, in the shape of some sensual gratification. We know this is not the world's view of such a case, and therefore will never be a popular one; but the kingdom of Him, in whose spirit and for whose sake true charity can alone exist, is "not of this world." The sarcasm of the other article is very keen; and, although it may be rather coarse, it is too forcibly true to be disregarded on that account. It shows how common sense, when rightly employed, can be brought out in aid of common Christian principle. We wish that churchmen would more earnestly than too many appear to do, "think of these things."

— We record, this week, a death which will have a melancholy interest with many of our readers, although the deceased has lived and died on the other side of the Atlantic. It is the death of a centenarian who has for more than sixty years filled one of the highest posts in that great nursery of the Divines of our Mother Church of England—the University of Oxford; and of whom it is well observed, that he was "the last link which bound the English Church of the present day, in her magnificent revival of faith and practice, with the old glories of her earlier Divines," and "whose life extended at one span from the days of men with whom he wandered in his youth—men who had personally known Bull and Kerr and Beveridge—men who had themselves seen the Convocation of Canterbury close in turmoil and confusion—to these our times of its harmonious and necessary revival!" Yes—the very accidents of his long and eventful life would have constituted Dr. Routh an extraordinary man, had he not been so distinguished as he was for sound learning and practical piety. None know better than those Americans who have had the privilege of his social converse, how true it is that 'to strangers he was invariably courteous, and to the youngest he was accessible." Nor can they, we are sure, have failed to acknowledge, that "his very appearance was instructive, and an interview with the President of Magdalen was an event to even the most distinguished man of letters;" while they must remember with no slight emotion, how "that grave and solemn presence, that austere and refined courtesy, the invariable pomp of full academic costume, the inexhaustible library, the copiousness of quotation and illustration—the immense range of knowledge—all recalled the presence of the past." The removal of such a man from the stage of life is no ordinary, though it is so natural an event. He was indeed venerable in the truest sense; for his "hoary head was a crown of glory"—since it was indeed "found in the way of righteousness."

But Dr. Routh had a special claim on the regard, nay, the gratitude, of American Churchmen. As the obituary notice of him we have given elsewhere observes, he was "in one sense the origin of the American Church;" for, as it continues, "Dr. Routh it was who, seventy years ago, induced Samuel Seabury to seek Episcopal consecration from the hands of the then despised and persecuted Scotch Church"—the Bishops of the English Church, under their State trammels, having declined to consecrate him. This is truly an interesting incident; and, were there nothing else, it would be reason enough why the memory of the venerable deceased is worthy of our deepest, our most grateful reverence!

THE DIVINE RIGHT OF THE INDIVIDUAL.

Churchmen are too apt to be regarded—and too many even to regard themselves—as having no individual right of any divine character, but to be merely merged in that of the Church, as a Body, to which they must not only be subject, but in which their own individuality is lost. But this is a great mistake, and one that is the fruitful source of error and mischief. Man would not be an accountable being, unless he had his individual and personal rights—unless, above all, he had that cardinal right which comes to him direct from GOD, and connects him with Divinity. His moral obligation depends on the will of GOD, and therefore right, the reciprocal to it, must depend on it also. This right is a quality of persons or acts—or, in a stricter sense, of individuality. There are, of course, other rights—as, for instance, there are natural rights, which belong to man *not* in a state of society; and adventitious rights, such as belong to man *in* a state of society. There are rights, also, alienable and inalienable—that is, which can or cannot be transferred from one person to another. And there are perfect and imperfect rights, which can or cannot be arrested by personal force, or the force of law. But man's divine right is as unique as it is universal—it is that which the world can neither give nor take away.

Christianity assures to us this individual right; and in the Christian Church it is not only sanctioned, but it is indispensable. And it is so simply, but emphatically, because it is divine. Were it not for this, societies that have any concern for their own welfare and safety, would have need to guard against it, and keep a jealous eye upon it; for, as has been well said of such a right, when not divine, "it would confound all truth, and unhinge the world." The saying of Cicero, many ages ago, is still true, that "men"—that is the natural man—"are much more disposed to give their judgment of things out of hatred, or love, or inclination, or anger, or resentment, or joy, or hope, or fear, or cowardice, or any other emotion of the mind, than out of a regard to truth"*—truth, be it always remembered, being a divine thing.

But Christianity has been its rectification, as well as its confirmation. Placing man by nature in the lowest imaginable condition—since nothing can be greater degradation than that of a moral and intellectual being bound down by sin—making him helpless, ignorant, impotent, and hopeless, yet with a constant craving for power, and knowledge, and goodness—it, notwithstanding, unites him to a Being possessing all these perfections, still without destroying man's own individuality. And this union is man's highest end and good,—Heathen Philosophy, no less than Christianity, has ever so regarded it. This Philosophy, it is true, described it as altogether a merging in or absorbing of man's life in the Deity, so that consciousness no longer survived—just as a pail of water mingling with the river were lost in it irrecoverably. But Christianity, by retaining man's own nature, preserves his individuality, even with the recollection of that nature's corruption and misery; yet combining it so closely with GOD as to result in the most perfect, the most enduring union. And can it for a moment be supposed that man in such divine, though mysterious, communion, has, as an individual, no divine right!

Such a right may seem to imply freedom; for of what use is any right if we may not be free to exercise it? But man, as a rational and a reasoning, and because a rational, an accountable being, cannot be free in the sense of exemption from external influence. He has, as a Christian, "the liberty wherewith Christ hath made him free;" but it is not without its rules and its restraints, as being the subject of Christ's kingdom. Still he is an independent moral agent. He has all that liberty and spontaneity of action, without which the philosopher has assumed that there is neither mind nor merit, goodness nor happiness; and he has this independent power, this free moral agency, in a sense that is perfectly reconcilable with the absolute unity and supremacy of God, who is the fountain of all authority and power, as of all virtue and goodness. It is a problem of ethical philosophy, which human reason could not solve, as it could not comprehend. But the Church has done this. "The Church," as an eminent Christian moralist has well and truly stated it—"the Church comes to man, enslaved as he is to the outward influences of the natural man, and not only brings before him more facts, more knowledge, new relations, higher promises, more awful threats, and a more powerful body of advisers, to counteract them,—which would indeed be much—some men seem to imagine that it is all—but it puts into the heart a new principle, or rather a new being, or rather, if we may so dare to speak, God Himself, by imparting to it the Holy Spirit, and uniting it to the Body of Christ. It is from this Holy Spirit," he continues, "and this only, that all the real power and spontaneity of man proceed. It acts as the individual himself, because it is united to himself. It is given secretly and imperceptibly, so that in an action he cannot discriminate what comes from heaven, and what from himself, except from the consciousness of the fact that he is resisting evil. He does make this resistance, he suffers pain voluntarily, he feels the whole force of the attraction of evil, and yet remains firm against it; and discovers no power but his own which is thus acting; and yet he knows that it is not his own."† Just as St. Paul says, in the full consciousness of *his* individuality, "*I* can do all things"—yet only "through Christ that is in me." For it is, after all, God Himself, and He alone, that works in us, and works in us individually, "to will and to do of His good pleasure."

It is this divine influence which does all that is effected for good in the exercise of our faculties. Men talk confidently of an instinctive moral sense, whose power, they say, is that of conscience, whose remorse the evil-doer so generally feels—though he heeds it not, or holds it light, when balanced against the pleasure or profit of a wicked act. But of what avail is this in itself? No—we must resort to a better rule, a higher motive, and one quite ulterior to instincts or impulses. It is to Deity we must look up—it is to His influence we must yield. We must know and feel that it is "the love of GOD constraineth us," personally, individually. The authority of conscience, in fact, must be that of GOD Himself. We are all in His hands, and, if we would enjoy His favor, we must be under His influence. Yes: Deity must sit enthroned, as it were, in the breast, with unrivalled influence, controlling every moral impulse, every rising thought—subduing every tumultuous passion,—like the "wind and storm fulfilling His Word." Conscience can never do this, for it is blind in itself. We know that it has been thought and said—

> "Whatever creed be taught or land be trod,
> Man's conscience is the oracle of God."

But GOD's Holy Spirit must first be upon it and with it, to control it, to make it so—*it can never, in any sense, be His oracle, without it.* And what creed teaches this, but that of Christianity and the Church of CHRIST? We must act, and act individually, under the inspiration of GOD, and as members of the Body of CHRIST. We must have communicated to us individually the Spirit of GOD, and through that influence possess the love of GOD.

Is there not, then, in all this, a divine right of the individual—a right which is, as respects each individual man, personally and separately, anterior to every other which can be claimed or exercised, whether in the world or in the Church? There is a conscience in it, truly; but it must, as the Apostle saith, be a "conscience toward GOD"—"a conscience purged from dead works, to serve the living GOD." There must be a "holding of faith and a good conscience," which there can never be, without the Spirit of GOD. It is then that men, like ST. PAUL, rejoice, "in the testimony of their conscience,"—then that there will be shown "the work of the law written in their hearts, their conscience also bearing witness." And surely there must in this be a divine individual right, for it belongs to each personally, separately, independently. Without it all we did would be enerved,

> "And lose the name of action."

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* *Plura enim multo homines judicant odio, aut amore, aut cupidate, aut iracundia, aut dolore, aut lætitia, aut spe, aut timore, aut terrore, aut alia aliqua permotione mentis, quam veritate.*

† Sewell.

THE CHURCH SYSTEM.

It were indeed a strange course to pursue, that of leaving the right, the narrow way along which one may be travelling, and which has been constructed as the best road to our anxious destination, not because it was itself either dubious or indirect, or even tedious as a route, but because our mode of travelling upon it was diverging and defective. Yet this is much the kind of exception which is taken to our Church system by the Expositor of the Memorial—to the consideration of whose pamphlet we would for a brief moment return. "It is evident," he says, "that there must be something wrong in our *modus operandi*, when the failure is so perceptible in the field of operation where a Church of Christ ought to be up and doing." And so far, we must confess, we cannot but agree with him. But the *modus operandi*, the mode or way of working anything, may surely be changed without changing the thing itself—for it is not *this* that is wrong, and therefore needs altering, but *that*. Doubtless it is but too true, that "estimate the number of poor among the whole number of our Communicants—make a liberal guess at the amount of accommodation in our places of worship, available to those who cannot afford pew-rent—look at our congregations in the East and in the West, at the North and the South, and mark the appearance of the people who compose them,"—do all this, and examine it still more closely, and calculate it still more carefully, and there will be but too incontestible evidence, that the Church is not doing its work among the masses. It is asked in explanation of this, "Is this only because we do not work our system rightly? Because we do not know, or do not care, to bring out its capabilities?" And the answer too hastily, too inconsiderately, and too confidently given, is "No;" but that, on the contrary, "the secret of it is this—they (the clergy) are tied up to a system made for the people of England three hundred years ago;" and then the question is asked as an affirmative and conclusive postulate, "Is it surprising that they are hampered and hindered by it, in this country and at this day—and further, if that system has failed on its own soil (as has of late been most emphatically confessed), what wonder if it fail here?"

Now this is a signal instance of the mistake that is committed in arguing—or rather, in this case, founding an assertion—upon false premises. Who it is that has "emphatically confessed" that the system of the Church of England has failed on its own soil—beyond "some recent editorials in the *Church Journal*," that are adduced as evidence of it, which certainly, with all due deference and respect be it said, is not *very* decisive or *very* reliable—who, we ask, has put forth any such statement? *We* know something of the Church of England, practically, personally; not from hearsay, but from observation—not at a distance, but upon the spot; and we utterly deny that its system has failed, whenever it has been allowed to have its perfect work. Any system would fail, whether there or here, "hampered and hindered" in its operation—weakened, obstructed, perverted, prostrated—as *it* has been. The State trammels of England are of themselves quite sufficient to render any Church system inefficient, not to say unavailing, for its high ends and objects. But as well as these, there have been there, as there have been here, neglects, and shortcomings, and abuses—want of faithfulness, too, as well as of energy and indefatigability—which would have made any other mode of proceeding, however broad and comprehensive, a failure. It is upon the carrying out of the system that its success, under Providence, must depend. God works by human means; but such means must be animated by His Spirit—and they must, under its influence, be earnestly, faithfully, perseveringly kept in operation. May it not too often and too truly be said—

> "If vain our toil,
> We ought to blame the culture, not the soil!"

In the case of England, we know it to be so, because it has been proved of late, over and over again, that, even with all there is in the present shackled and distracted state of the English Church, its own system is quite capable of being applied with the most complete success to the case of the masses, and that there needs no such changes, no such latitude, as is sought for by the Memorial, whose Exposition has called forth these and our last week's remarks. We could adduce many practical proofs of this, did our space permit. But we must be brief.

Returning, then, to our own case,—does not Dr. Muhlenberg himself know full well—does he not, ever and anon, in his own Exposition, indicate—that the system he yet condemns has not a fair trial? Then why not seek to give it fair play, rather than organically change, not to say upset it altogether, and replace it by one that is so latitudinarian as to be impregnated with the elements of most fearful disorganization and confusion?

What is wanting is to go forth and apply what has come into our hands—not as "a system made for the people of England (of) three hundred years ago," but as designed and adapted for an Anglo-Catholic community, of all time, and under all circumstances—to apply it closely, energetically, and faithfully. "Only," says an exemplary clergyman of a neighboring parish—"only let us *realize* the work in which we are engaged. Only let us remember that such a work requires a *spirit of sacrifice*. We must give ourselves *wholly* to it. As *with one heart* we must bring it to an end."* And thus it will assuredly be found to have lost none of the divine efficacy with which the Church's Great Reformers invested it more than three hundred years ago, and which, by proper pains, may be as easily brought out now as it could then.

No—"it is not true," as one of the Expositor's own witnesses—another clergyman of our Church—declares "that our ministry fails through the teaching or order of the Church,"—and who then proceeds to show what it is that causes it to fail, in terms which we ourselves could scarcely have dared to put forth, well knowing the odium we should thereby have incurred. But it is the language of one who is himself of the Ministry, to whose insufficiency he attributes the failure of the Church's system, and not to any defect, or any unsuitableness of the system itself. We do not presume, it is not necessary, to endorse it by any expression of concurrence, but we do feel bound to give it, coming as it does from the Ministry itself; and furnishing, as it does, a reason, and pointing to a remedy, which ought to satisfy any sober and earnest mind, that there is at least something to be tried ere that system is condemned, and sought to be changed:

> The idea that men are full ministers of the word and grace of Christ, when they go the round of the Church's annual appointments with an erect step and exact statement of her teaching, has been long enough indulged. It is but a cold and deceiving outside of the reality that is embraced in a ministry of Christ. It is as far as possible from anything found in His teaching or example. He laid hold of men; He spoke to them in words of fire and love; His rebuke swelled with compassion; on everything He did and said, was written man's danger and his hope. There was no mistaking what He lived for and what He taught, and so was it in his apostles. The teaching of the life and of the office was the same, and of course one never weakened or pulled down what the other would build up. *So it must be now.* Before we can justly blame the Church or grow weary of its bonds, we must choke within us the life of the world, and so have the life of God with power, that its contrast shall rebuke the world, and arm us with due authority that shall make our precepts more than respectable with men—natural, powerful, irrepressible. There can be no such thing as an earnest ministry unless the life of it is fed by an insight of the way of salvation; unless truth, precious and saving, is known and rested in as an all-comprehending good, a good which it is worth any sacrifice to communicate, and which may be made the life and experience of all.—*Letter from a Clergyman in the Appendix to the Exposition.*

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* The system of Free Churches; by the Rev. E. A. Hoffman, M. A., Rector of Christ's Church, Elizabethtown, N. J.

THE WAR IN EASTERN EUROPE.

It is indeed a dreadful thing, this war in Eastern Europe—a shocking, a demoralizing, a debasing thing—that in an age that is boasted of as enlightened, and at a time when the influences of Christianity and the Church of CHRIST are being extended far and wide, nations, Christian nations (so called), should be found waging war to the knife against another (so-called) Christian nation, and that, too, in behalf of another nation that is not Christian at all—either in name or in character—but one which regards Christianity as profanity, and Christians as infidels!

Still there are other circumstances which deserve to be justly and carefully weighed, in considering this question, even as Churchmen. We must not take a narrow, prejudiced view of it. How much soever, under any circumstances, it is to be regretted—how much soever it may, at first sight, appear to be wrong and out of character—it must yet be dealt with justly and charitably. It would not be fair, politically considered, to impute to the Western Powers any other motive than an honest and legitimate one—any other object but what is just and reasonable—in their resistance of the ambitious designs, the arbitrary encroachments of Russia. Too often has it happened, that war has been a mere game, as it were, between two wanton despots; that it has been undertaken but to gratify some vindictive feeling, and prosecuted with no other aim than one of malice or mischief. But although it would be unfair to cast any such imputations as these upon the allied combatants of the Czar—although it would be unreasonable to insinuate that there was any sinister purpose in view, or any purpose whatever but that of supporting an independent, though a weak empire, against the invasion of one that is as arrogant as it is powerful; and thereby securing that balance of power in Europe, without which there could be no guarantee for permanent peace, no security for settled tranquillity—still one cannot but think how worthless, after all, is the nation for which so terrible a sacrifice is being made, and how hopeless is its condition, whether political, moral, or social, whatever may be the issue of the fearful conflict that is now raging on its account. If a thorough regeneration, by means of a complete reconstruction of the empire, be contemplated, as the ultimate result, that is certainly quite another thing—it presents the war in a very different aspect from that in which the public mind of Europe has hitherto been led to contemplate it, and it gives a direction to its issues far beyond any thing that has yet been anticipated. We are not supposing that it is either impossible or improbable. But without some eventuality of that kind—some compensation, such as that—to repay the waste of human life and national treasure that is being so profusely expended in the Crimea—the reflections of those most immediately concerned in that waste and sacrifice must, in the end, be most melancholy, and most mortifying.

We are keeping specially in mind, in thus remarking upon the Eastern war, the character and condition of those on whose account it has been undertaken. One is apt to lose sight of this, in the excitement of the subject. But an English nobleman, personally and favorably known to many among us—all whose political sympathies, we believe, are with the Western Powers—and who has himself been the colleague of some of those who are now, as the British Cabinet, directing the operations of the war—has reminded us of it so forcibly in an interesting and valuable work* that has just issued from his pen, the result of his own personal observation, that we must confess we feel more than ever regretful, that such a war should have been provoked by such an empire. Upon the state of morals among the great mass—nay, among all classes of the people, Lord CARLISLE feels himself debarred, he says, from entering—doubtless from its excess in grossness and obscenity; while even among such as may be considered the *elite* of the country, the condition is most vicious. "Among those who emerge from the mass," he observes, "and have the opportunities of helping themselves to the good things of the world, the exceptions from thorough-paced corruption and extortion are most rare; and in the whole conduct of public business and routine of official life, under much apparent courtesy and undeviating good breeding, a spirit of servility, detraction, and vindictiveness, appears constantly at work." The ignorance of the people he deems incredible, to such as have not witnessed it; and their indolence appears to be quite on a par with it. "Perhaps the most fatal," he says, "if not the most faulty bar to national progress, is the incurable indolence which pervades every class alike, from the Pacha, puffing his perfumed narghile in his latticed kiosk on the Bosphorus, to the man in the ragged turban who sits cross-legged with his unadorned tchiboque in front of a mouldy coffee-shop in the meanest village." Statesmen have been too apt to form their opinion of Turkey, not from its interior and actual state, but from its outward and artificial appearance—not from the real life of the great bulk of its population, but from the meretricious glitter and gaud of its dissolute metropolis. "But when you leave the splendors of the capital, and the great state establishments," as Lord CARLISLE goes on to observe, "what is it you find over the broad surface of a land which nature and climate have favoured beyond all others, once the home of all art and all civilization? Look yourself—ask those who live there,—deserted villages, uncultivated plains, banditti-haunted mountains, torpid laws, a corrupt administration, a disappearing people." Yes—*a disappearing people*, he gives undoubted evidence, they are rapidly becoming. He relates, for instance, the saying of his guide, which was but a confirmation, he tells us, of the common remark, that "he gave them from twenty-five to forty years before, without the help of war or violence, they would entirely vanish from the land. He portrayed their demoralization in very emphatic terms." And he quotes an observation made to him by the British Consul, an experienced and well-informed authority, that "a Turk himself had told him, the other day, that it was becoming inevitable that gradually all the chief employments, and the army itself, must be recruited from the Christian population; and then, some day, the Ministers would tell the Sultan that he must become a Christian, and he would do so. Will it, then," asks Lord CARLISLE, "be a convert or a conqueror—a Constantine or a Ferdinand, who will be first crowned in Saint Sophia?" This question may *perhaps* be answered in the Crimea. But, at any rate, the only satisfaction there is in this war, is that which is to be found in the hope, that the Sultan will one day find himself in the position just described, and that a new, a glorious, because a Christian era, will dawn thereafter upon that benighted land.

There would be but faint hope, however, for the regeneration of Turkey, did its Christian era arise from Russian conquest. The Christian religion might be forced upon the country at the point of the bayonet, and under the torture of the Knout. But there would be no Christianizing influences—none of its charities or its civilization. The Russians themselves mainly are serfs—a condition that is too debased, too degraded to be Christian; and the Turks, under Russian rule, would be deteriorated, rather than improved. "In a Christian country," observes GERMAIN DE LAGUY, in his *Muscovite Empire*, "it is the duty of the law to protect the interest, the life, the property, and the family of the peasant, as much as of the noble. But the law of Russia protects the interest of none, except indeed of those connected with the Government. For the serf, property is something unknown: the word no more exists in his language, than the words *citizen* and *liberty* exist in the Roman dictionary." So that there would be little chance for the cause of *progress* in Turkey, little for the cause of practical Christianity, were the Czar to become its lord and master—little hope for any thing that would Christianize and civilize either its people or its institutions. Our sympathies, therefore, in this war, can never be with Russia. France and England may probably work out some regeneration in that besotted, that degraded empire—but Russia, never!

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* Diary in Turkish and Greek Waters. By the Right Hon. the Earl of Carlisle.

THOUGHTS ON CURRENT EVENTS.

The brief session of the British Parliament is at an end: not technically, for, since it was closed by adjournment, and not by prorogation, it will be technically accounted part of the session which will really begin on the 23d of January. The object of the short session appears to have been the passage of two bills designed to strengthen the government in carrying on the war. One of them authorizes the introduction into Great Britain, for the purpose of training only, of 10,000 foreign troops, thus countenancing by a side wind the exercise of the royal prerogative of employing in its military service abroad any persons whom it may think proper so to employ. The other authorizes three-fourths of every militia regiment to volunteer to serve in the British possessions in the Mediterranean, thus setting at liberty for service in the East the regular regiments now employed in those garrisons. Both bills were much opposed, and carried by very moderate majorities. The first was very unpopular, and would probably have failed, had not the Ministers announced that they should consider a defeat as a vote of want of confidence, and resign. The Derbyites, notwithstanding, proceeded to a division, probably speculating on the probabilities of their own defeat; for it is scarcely possible that they can desire, at this moment, the responsibilities of office. Moreover, it is very likely that they know that in the event of a resignation, it is only the Peelites who would really go out, and that the new premier would be Lord John Russell, not the Earl of Derby. It so happens that with the exception of the first Lord of the Admiralty, Sir James Graham, the Ministers who are more immediately responsible for the conduct of the war are Peelites. This gives their enemies a decided advantage, which they are endeavoring to increase by dubbing Sir James, who is a thorough Whig, a Peelite.

There can be very little doubt that mistakes, and serious mistakes, have been made in the conduct of the war. The strength of Sebastopol has been manifestly underrated. But this does not prove incompetency, but rather an impossibility of obtaining accurate information. The errors have been made as well by the French as by the English cabinet. It is not likely that both nations should have at the same time committed the conduct of such important affairs to incompetent hands. Among the members of the British cabinet, there is, with the exception of Mr. Gladstone, no great man. But neither the conservative nor radical opposition can show among their leaders any men of higher class than Russell, Palmerston, Graham, Newcastle, or Herbert. The men in power have now the advantage of experience. If the war continue, as it probably will, there will be a great war minister developed, and the chances are just as good that he should arise among the adherents of the present Ministry, as among their opponents. For these or similar reasons, the British public do not desire a change in the administration, and the independent members of both Houses who hold the balance between the administration and the double opposition, therefore, inclined toward the former, even upon a very unpopular measure.

The bill for the employment of foreign troops is admitted by the friends of the Ministry to be very unpopular. Several objections were taken to it. It was said to be unconstitutional; that is, in English parlance, a change in important principles, to be dangerous to the liberties of the nation, to be immoral, to be dangerous in a military point of view, to be offensive to the British troops, and to be a confession of weakness in the face of the enemy. The time is gone past when any change in the government of Great Britain, in the direction of arbitrary power, could be brought about by ten thousand men. Most of the other objections are answered by the fact that England has never carried on any war on the continent of Europe or of Asia, without foreign auxiliaries. Of her three great national victories, Agincourt was the only one which was really gained by Englishmen alone. At Cressy there were French auxiliaries, and Poictiers was really a battle between Frenchmen of the South under an English general, aided by a few English troops, and Frenchmen of the North under a French general, aided by a few Scottish troops.

Foreign aid of some sort England, who is and always has been stronger in money than in men, has always sought and obtained. Sometimes she has paid the troops of her allies, who were stronger in men than in money. Once, and we believe only once, during the war of the American revolution, she hired foreign regiments from the petty sovereigns of Germany. But from the free lances who followed the standards of the Edwards and Henrys to the German legion of the last war, she has found it to her interest to recruit her armies with foreigners; sometimes it may be mingled in the same corps with Englishmen, and sometimes enrolled in separate corps. For the Christian morality of such employment there is certainly not much to be said. The act of engaging in war, without the stimulus of patriotism and the call of duty, is an immoral act. War so carried on tends to form a bad moral character, and soldiers of fortune are a class with which the Christian moralist cannot have much sympathy. But they have been too long a tolerated evil, and in fact the career of some has been too brilliant, and the advantages gained by employing them are too solid for worldly morality to frown too severely upon them. That Christian men, like the Duke of Newcastle and Mr. Gladstone, would willingly employ such aid, we cannot believe; but political necessity, or even political utility, will furnish an ample apology in a political assembly.

The American campaign presents a new era in the history of war, which is the result of the progress of liberal principles, of the freedom of the press, and of education. Every officer and many of the privates wrote to their friends every thing which came to their knowledge. Nor is this all; every leading newspaper has its correspondent in the camp, whose business it is to collect every fact, the publication of which can promote the circulation of the paper. All the letters of the correspondents, and many of those of the officers and soldiers, are published. Thus all the gossip and grumbling of the camp is brought before the public, and finds its way to the enemy. It furnishes, of course, arguments to the opposition, and thus renders the position of the administration more difficult. It also fills the coffers of the newspaper proprietors. Two powerful sets of men have thus an interest in keeping it up. The great evil is that the Russian government becomes, to a certain degree, informed of facts which it is not the interest of the Allies that it should know. Among these is the existence of discordants in the camp, the importance of which the agent of an absolute government, accustomed to repress all similar expressions, will be sure to overrate. Evils of a similar nature, but perhaps even more important, arise from the publication of movements, including projects and experiments with their results. This renders it entirely useless for the Russian Emperor to employ spies in England, since the newspapers give him all the information which his spies could collect unless he could introduce them into the Cabinet. For the last of these two evils there is no remedy. The other might be obviated by a general order driving away the correspondents, and subjecting to inspection the correspondence of the officers and soldiers. But this would be a very strong measure. It is not impossible that some attempts may have been made indirectly to diminish the evil, and that the irregularities which are sure to occur *regularly* in the transmission of the Crimean mails may have some connection with this matter. But if the Commander-in-chief were to interfere directly, the Ministry would be obliged to countermand his orders, or lose their places. There has been some talk on the subject, which has had the effect of rousing the *Times* as the champion of a free press and its proprietors' pockets. Upon the whole, there is no doubt that we shall witness the solution of the extraordinary problem how a war can be carried on with the *minimum* of secresy.

H. D. E.

Baltimore, January 15, 1855.

NOTES AND COMMENTS.

Detraction.—Some of our so-called Church journals, as well as the avowedly sectarian press, are still employing detraction against that eminent and saintly English divine, the Rev. W. J. E. Bennett, Vicar of Frome (formerly of St. Barnabas, London), jealous and envious, it would seem, of the signal success of his pastoral labours in a parish which their own friends and partisans had for many years shamefully neglected. "Failing," they maliciously say, "in his effort to occupy the post of Vicar in the management of his various religious charities for the furtherance of his own views, he seceded from the school committee and the charities, and commenced institutions of his own. In these undertakings he is supported not so much by parishioners as Romanistic sympathizers at a distance. He is now erecting school-houses and other buildings at a cost of £4,000, and he has opened a boarding-school where it is believed that private confessions and other Puseyite practices form a part of his educational system. In another part of the town he has opened a free school and lodging house, all the inmates of which are required to attend his church. His staff of five curates enables him to superintend all of these different objects." Now, it is for the furtherance of the Church's views, *not his own*, that he has found it necessary to take this course. The schools had become not only inefficient, but sectarian—they had fallen into the hands of quasi-dissenters, and were quite perverted as Church schools. The Vicar, therefore, as responsible for their right use, as seminaries of the Church, not of Dissent—as means of training up Churchmen, not schismatics—and especially as one bound by his ordination vows to "drive away all erroneous and strange doctrine"—found it necessary to begin *de novo;* and he has already succeeded in founding some of the completest establishments of the kind, as far as they go, which the English Church can boast of. It is a wicked calumny to talk, as they do, about "Romanistic sympathizers at a distance," and "private confessions and other Puseyite practices." Mr. Bennett is a sincere, conscientious, and consistent Minister of the Reformed Church of England—which his detractors assuredly are not. And while, under *their* religious system, Frome had become one of the most wicked and disorderly places of its size in the kingdom, he has already in a great measure transformed it into a virtuous and well-ordered parish. Under *their* system the churches were shut up all the week, the poor neglected, the whole people, in fact, "as sheep having no shepherd;" whereas, now the churches are open to two or three public services daily, the poor are diligently attended to, their children carefully trained up, the rich taught their duties, and incited to the performance of them—he and "his staff of five curates"—all paid out of his own means—giving themselves up wholly to their sacred duties, working in their holy calling from morning to night, going about doing good, day by day, and all day long, as Christ's ministering servants everywhere ought to do. O, that his detractors would only *go and do likewise!*

Self-Contradiction.—Our attention has been called to a gross instance of self-contradiction in a recent Anti-Slavery Lecture by Wendell Phillips, in this city. In one breath he says: "Monarchy and a State Church, however we may disparage them, have withstood that storm, and England has been able to strike off a million of fetters, and the routine of daily life has gone on as before." And he is quite right in including the "State Church" of England in the struggle, in that country, against slavery. Yet in the next breath he says: "The Episcopal Church represented the Aristocracy, and had never, as Macaulay has said, found itself on the side of liberty." Could there well be a more palpable self-contradiction than this? He first shows that the Episcopal Church aided England to "strike off a million of fetters;" and then he asserts "the Episcopal Church has never found itself on the side of liberty!" But the fact is, that the Episcopal Church, when true to herself, is always on the side of liberty. Whenever she is not, she belies her own principles of justice, truth, and charity.

Altars.—The holy horror of altars, in which Protestants have so much indulged, is, we think, beginning to die away. The *German Reformed Messenger*, for instance, which is a thoroughly Protestant organ, tells us that "all religions centre in the altar," and that "this is especially the case in the Christian religion, in which all prophetic and shadowy ideas of religion are fulfilled." More than this, it shows that one is naturally led to the conclusion, that "the altar has in it an embodiment of the sacrificial—not the idea merely of a feast, as at a table—not a mere taking away of that which is on it, as from a table, but also the idea of offering—offering from God to us, and from us to God; all of which shows how different are the two conceptions of an altar and a domestic table, and how all history, sense of propriety, and our deepest associations, as well as a proper sense of the true substance which the altar embodies, rebel and protest against their interchange." Again, in answer to the objection, that the New Testament speaks of a table in connection with a Priestly service, it is replied, that "it only requires one to transfer himself into the customs and usages of that age to know, that the word table must be taken in its figurative sense, as meaning the feast or the sacrifice itself. If the 'table of the Lord' was a literal four-legged table, then also was the 'table of devils' the same. 1 Cor. x: 21. But was there really such a thing? was it not rather a figurative representation of those heathenish sacrifices by which the true sacrifices of the altar (verse 18) were profaned and caricatured?" And then the writer goes on to rejoice that "our forefathers did properly, moved thereto by their own pious feelings, instructed and led by the spirit and practice of the Church in all ages, give a prominent place to the altar." Now this is the language of a Reformer—of a Protestant. And yet do we not sometimes see those in our own Reformed Catholic communion, regarding the very idea of an altar as altogether Romish?

Liturgies.—It is not without hope that we witness the interest which this question is exciting among several of the religious sects around us. One of our (we believe) Presbyterian—or else Congregationalist—contemporaries, thus remarks upon it:

> The subject of Liturgies has, of late years, been receiving considerable attention, and that, in some instances, in a quarter from which it would have been least expected. This indicates plainly, that a sense of defect connected with the prevailing forms of religious Cultus, is very generally felt. It is to be hoped, that it may result in producing something, which will afford effectual relief. The *Edinburgh Review*, a distinguished Presbyterian publication, sometime ago, published a lengthy article in favor of a liturgy, in which the following points are discussed: (1.) That the Lord's Prayer is the only form of words the use of which is enjoined in the New Testament; (2.) That the uniform practice both of Christ and His Apostles was such as to indicate their approval of ritual prayers; (3) That extempore public prayer, on ordinary occasions, is nowhere recommended or even sanctioned; (4) That extempore prayer, even in public, on extraordinary occasions, is sanctioned by Apostolic example.

These points settled—and the sooner they are discussed, the sooner they will be settled—the adoption of ritual prayers, or liturgies, must follow as a matter of course. Still every thing will depend upon the character of such prayers. But at any rate there would be the *litera scripta*—which were something. And certainly it is a movement in the right irection.

Church Calvinists.—We are obliged to our contemporary of the *Episcopal Recorder* for the Christian courtesy with which he treats our recent notice of his Genevan idiosyncracies. How remarkably does it not contrast with the recent attacks upon us by his contentious neighbours. But we are not at all surprised, however we may be grieved, at his complacent acceptation of the term *Calvinist*. For the school he belongs to is undoubtedly that of Calvin, rather than of Christ; and, whatever mere human authorities he may be able to quote in commendation of the Genevan divine, we are too Catholic, we must frankly confess, in our ideas, to be impressed by it in the slightest degree. In the principle of Episcopacy merely, taken by itself, there is nothing to vindicate membership in that "One Body" of Christ, which His Church must be. When, therefore, our contemporary tells of "Non-Episcopal concessions to a Liturgy," he says what is a long way wide of the mark. Schismatical concessions would be more to the point. But it is thus that the great mistake is made. *Non-Episcopal*—as though it were a different form or sacred designation of the same thing, instead of being, as it really is, so widely different. For "there is *one* Body, and *one* Spirit—one Lord, *one* Faith, *one* Baptism"—yea, and "*One* Catholic and Apostolic Church," of which John Calvin had no conception, but who, discarding what was Catholic and Apostolic, and had been so for four hundred years, had a system of both doctrine and discipline peculiarly his own, and much of which was utterly at variance with "the Faith *once* delivered to the Saints," as all that long time received and adopted by the Church. And nothing, perhaps, has done more than Calvinism to produce and to perpetuate the present disordered and disunited state of the Christian world, of which it has been only too truly said, that it is "an anomaly in the history of Revelation over which an impartial and humble reader of the New Testament can do little but weep and tremble." Yes—it has afflicted even the Church with evils too obstinate and too inveterate to be easily removed, in spite of all the "evangelicalism" of which they who glory in it boast. Why, the very Hooker, whom our contemporary quotes in his favour, says of the more prominent peculiarities of Calvinism, that "if men are predestinated and elected to salvation by a secret decree of God, independent of all ordinances, there is no need of any Church at all;" while he declares of that which Calvinism, as all other *isms*, directly occasions, that "it is the sin of making a division in the Church, and separating ourselves from it." The Apostle St. Paul distinctly teaches us, that the Church is a Body—even that of its blessed Lord, in which there is to be "no schism"—none of that of which Calvin and others, in their zeal without knowledge, and without submission and humility and charity, sowed the first seeds. We would respectfully suggest to our "Episcopal" contemporary to weigh impartially these important considerations, before he again glories in being, as a professing Churchman, a "Calvinistic organ."

For The Churchman.

THE CHURCH SPIRIT AT BOSTON.

Boston, Jan. 16, 1855.

Mr. Editor,—At no season since Boston was a city has the Church festival of the Nativity been so generally celebrated as at the present time. It will soon be among the regular and universal festivities of this Puritan land. The old fast, so long the sign of Puritan ascendancy in New England, which has, for more than one century, indicated the union of that system and the State—Church and State being so terrible an evil in all lands but Puritanic—has so far passed away that it is observed only as a general holiday,—a handful of men and women visiting the meeeting-houses open on that day; and the masses enjoying the most unseemly sports in that season set apart by the "Governor as a day of fasting, humiliation, and prayer." And while this badge of Puritanism has been gradually losing its hold on the popular mind, the festival of the Nativity, that time-honoured and glorious festival of "the holy Church throughout all the world," has been gaining hosts of friends, till now the green bough and the pine adorn many windows beside those of Churchmen—the public offices are closed—business shuts up her ledger—the schools are dismissed—the churches are crowded—and all things attending this season show that though years were needed to break up the prejudices of this hard soil, they are nevertheless broken. And more, much more might be done, if half as much pains were taken to spread the principles of the Church, as are taken to make the Church stand well with those who oppose and malign her—if she was led on to conquest amid her enemies, with as much zeal to see her arrayed in all her glory, as is now displayed to have her conform as far as possible to what is called "the genius of New England."

The position of the religious community among us, outside of the Church, shows that the public wants can only be supplied by the Church. She must come in and save, or Pantheism and Romanism will rule this people. Unitarianism, the offspring of Puritanism, an accident of Calvinism, has had its day. It came forth suddenly, full armed, and, at its earliest developments, stronger than it has ever been since. It was the host of armed men, that came up from the dragons' teeth, sown by men called the "New England fathers." It had Channing, Parkman, Young, Buckingham, Holley, and all the learned men of the "Congregational Church" on its side. It boasted of nearly all the men of talent at the bar, in mercantile life, in wealth, and social standing. It swayed great political influence. No man for years could be governor, senator to Congress, or a member of the United States House of Representatives, unless he was a Unitarian. Its members only could be made judges; and they filled all the better offices. Harvard College was theirs. They had the laws of the State altered, so that none but Unitarians could sit at the Board of Overseers; and, to this day, the Trustees are a close corporation, and none can come in except those whom the Unitarians permit. The oldest and best endowed parishes of the State fell into their hands; and so universal was the apostacy, that every Congregational Church in the city of Boston went over to the Unitarians, except the old South, and that was saved only by the casting vote of the moderator at a parish meeting.

But the glory of the sect has become dimmed. It has been shorn of its strength. Its weakness is apparent. It has now four phases, each forced upon it by its decay. One branch of the Unitarian body has fallen in with the general spirit of the Puritan Church—has become, to use a cant, but expressive phrase, "Evangelical." The sermons of this school cannot be distinguished from the so-called "orthodox." They talk much of the new birth and revivals—new "Conference and prayer-meetings"—and preach repentance and faith as essential to salvation. The Rev. Mr. Huntington and the Rev. Mr. Cooledge are the leaders of this branch. The second branch are Pantheist: the pulpit is with them the platform where men assail the inspiration of the Bible, the Deity of our Blessed Lord, and the institutions of religion generally. Women preach in these pulpits; and the performances are dashed with "philanthropy," so-called, as pills are covered with sugar, to make the palpable infidelity go down. Theodore Parker is the leader of this school. He avows himself a Unitarian, and has in a recent pamphlet styled himself a life member of the Unitarian Association. He preaches once a day on Sundays. His seats are all free to whoso pleases to attend. He is supported by an association which meets all the expenses. His house is crowded; men, women, and children, flock to hear him. They go early for a seat. Some carry newspapers; some read "yellow-covered" books; and some industrious matrons, whose eyesight is poor, "knit" till service begins. The singing is as good as can be bought. The prayer is short and mumbled, so that not one in ten can hear a word. Then comes the sermon, which is said to be "as good as a play." I think a "play" would thin his congregation, if it could be had at the same hour on Sunday. The third class are Universalists. The only real difference between these two sects has been that of scholarship and ignorance, refinement and want of culture. Indeed, the first public avowal of Unitarianism in New England was by the noted Ballou. His branch of the Unitarian family is headed by Thomas S. King, the pastor of Hollis-street Church. He was called to this charge while pastor of a Universalist Congregation in Charlestown. His connection with the sect has not been changed; and his pulpit is the isthmus by which the two denominations unite. Whether by this union the Unitarians have raised their associates or lowered themselves, others must judge. The fourth branch holds to the old unbelief without change. They love and hate, preach and pray, oppose and defend, as did their fathers. Among this class are to be found the names of Lothrop, Gannet, Barrett, and others. But the sect is disturbed. The adoption of the Liturgy in some Unitarian churches—the panting for a more spiritual religion by so many—prove that the Church can alone supply their need. The atonement of Christ, joined to a rational theology, divorced from the cruelties and crudities of Calvinism, was what Channing panted for on his death-bed, and will guide into those green pastures and still waters, where the Good Shepherd meets and feeds His flock. That the so-called "Evangelists" are in as bad a condition, I will show in my next.

But amid the growth of this Church spirit, much opposition is manifested toward the Church, and some of it quite curious. We have daily prayers in the Church of the Advent, the Church of St. Mary for sailors, and I think in some others. A great outcry is made about this matter. It is regarded as a "novelty," by some, that bodes no good; it is counted rank "Puseyism" by others. But the same gentlemen will pass the Church of the Advent, and no more enter it than they would the Romish Cathedral, because of its Morning Prayers, and then hasten to the Old South Chapel, where a daily *Union* prayer-meeting is held, and advertised in the newspapers, and join with great devoutness in those devotions. Daily prayers in the Church is Puseyism; but in a Congregational place of worship, joined in by Baptist, Methodist, and all "Evangelical sects," it becomes high-toned "Evangelical piety!" So the cross, in our churches, is an indication of the "Romanistic Tendencies" still left among us; but when cut in marble, and placed before all the people who assemble in the Rev. Nehemiah Adams' church, or placed on the spire of the houses of worship in Charlestown, Cambridge, Lynn, and elsewhere—thus displacing the time-honoured Puritan codfish—then, of course, the cross is all right, and does harm to no one. So easily can the men of the nineteenth century "strain at a gnat." At the Convention of the diocese, held last week in Trinity Church, the Church of St. Mary's for seamen, was admitted into the Convention. Its Rector is the Rev. J. P. Robinson. He has had a hard struggle. His house of worship is one of those into which the Bishop of the diocese has never entered. When the seamen, led to the cross for salvation in this church, ask Confirmation, they must seek it at some other altar than that at which they were guided to the Lamb of God. But after great opposition, and after a report, coupled with an offensive condition, had been made, the Convention rejected the condition, and admitted the parish. Mr. Robinson is one of the most indefatigable men in the State. He is the sailors' friend. They love him like a father. At the close of each service he calls up to the altar the sons of the ocean, and, with good counsel, gives them such religious readings as may be blest to them when far off on the sea.

A Churchman.

Memorial Window.

We have had the pleasure of inspecting a Memorial Window, executed for the Bishop of Maryland, from designs of Doremus & Akeroyd, of this city, and which is erected in memory of the mother of this right reverend prelate, in St. Mark's Church, Orange, N. J. We regard it as the best work of the kind in this country that has come under our inspection, whether estimating it by brilliancy and harmony of color, by boldness of effect, or as exhibitive, in its style, treatment, and ornaments, of that period which is allowed to have been the finest and most fruitful for pure English ecclesiastical glass-work, and which attained its culminating point toward the close of the fourteenth century. The subject is the Resurrection of our Lord, treated with that severity and grandeur which we might suppose would have been evoked by an artist who had applied himself to such a work in the Year of Grace 1380. The Saviour is the central figure, rising from the tomb, in all the majesty of divinity. This is backed by the vesica and golden rays, surmounted by a gorgeous canopy, rich in pinnacle, spire, and buttress, and surrounded by profuse ornamentation, conspicuous amid which is the four leaved flower. The folds of the garments, which are crimson, white, and green, are exquisitely, but freely and boldly treated. The right foot is being placed on the outer parapet of a Gothic altar-tomb, simple, yet in unison by its very simplicity, with the wealth of work around it. A fine and effective contrast is presented between the terror of the armed Roman guards beneath, as they gaze on the miraculous ascension, and the serenity and ineffable sweetness of the countenance of the Christ, who appears, with gaze uplifted, in the act of blessing, while one outstretched hand exhibits the nails of the cross, and the other sustains a banner, on which is inscribed a cross, as the emblem of our salvation. The entire group is relieved by a rich ground of ultramarine blue, the effect of which is heightened by scroll-work, taken out of the clear glass, and so adding materially to the apparent richness of the whole. Beneath are bands of arch mosaic diaper-work, consisting of square flowers in ruby and green, alternating with rows of white and gold balls. The base consists of a trefoil-headed arch, supported and surrounded by bands of white, gold, and purple flowers, in the centre of which appears an angel, conventionally treated, with parti-colored wings, in green, white, blue, and light purple, on a ruby ground, holding in each hand shields, on which are the appropriate emblems of the crown (crown of life), and the sacred monogram of our Lord. Immediately below shines out the date of the birth and death of the lady to whom this beautiful memorial window is erected, and, as an appropriate Scriptural text, the words, "*Mother in Israel.*" That which we partcularly notice, in examining this work, is the essential glass character of the design. Considering the group alone, it will at once suggest itself to a spectator, however slightly initiated in the principles of this most beautiful but little studied art, that it is designed for glass and glass alone—a distinction necessary to be borne in mind for any just appreciation. It is its merit that it exhibits no attempt at the modern picture school style, very engaging indeed at a near approach, but fading into a confused, disagreeable, and undefined mass of colour, and therefore failing of its general purpose. We never look for absolute anatomical precision in true glass work, yet this approaches, with all its quaintness, as near as possible to it in the drawing, while in brilliancy and boldness it is unquestionably superior to the painted and laboured works of the German school, so often and so unsuccessfully attempted. The upper part, behind the canopy, is the least satisfactory to our view; but had Mr. Akeroyd possessed a larger opening to deal with, he would have rendered this portion much more effective. We think also that a less predominance of blue around the group would have allowed the whole to harmonize better, and that a more brilliant and decided yellow, in several instances, would have greatly improved the work. This, however, is a mechanical detail. On the whole, it may be regarded as matter of gratulation that encouragement is being offered here to the execution of true glass work, in which our churches are as yet singularly deficient.

Forged Begging Letters.—It will be seen by an advertisement, that the system of obtaining alms under false pretences, by means of forged begging letters, is just now in vogue here, and it is desirable that the benevolent should be on their guard.

Nothing can be lost that is done for God, or given to God.

Cathedral Chapters.

Four hundred years ago, the people of Yarmouth petitioned the English Parliament "to be pleased to grant them a part of the lead and other materials of the valueless and altogether useless Cathedral of Norwich, toward the building of a workhouse, to employ the almost starved poor, and repairing their piers." Although such views have altogether disappeared, the Report of the Cathedral Commissioners of the British Parliament and that of the Church Convocation, indicate that these Cathedrals have not reverted, as they might have done, to their early functions,—functions which, under those modifications necessitated by the Reformed religion, might yet prove of immense service. The establishment of a Cathedral chapter is recommended, consisting of a body of clergy organized for the special work of exhortation, under the Bishop's sanction, throughout his diocese. This mode of associated labor, so well understood and practiced in other days, and which was the original intention and constituent idea of cathedrals, is alleged, in the report of the Commissioners, to be far better than the miserable endowments of the pampered district chapelries. That of the Convocation, which is quite distinct, says that there exists a great necessity for increasing home missionary duties; whilst the Commissioners' report discloses the previous existence of such agency as completely answers to it, even after the period of the Reformation. The want of the Church, it is further added, is not only the extension of the ministry, by re-organizing the deaconates and enlisting systematic lay assistance, but the re-appointment of the services of the existing ministry. The deficiency of the times, it is further added, is in the feeble use that has been made of associated labor. The corporate energy which in early days affected all great works, religious and secular, has, to some extent, been lost sight of by the Church. Such a re-organization or resuscitation as is represented in its *modus* by the Commissioners and in its spirit by the Convocation, would endow with new value and interest those magnificent piles to which cluster so many historic and religious associations. Reverence is not the especial characteristic of these times, but such as exists will not be injured by securing to the Cathedral institution greater utility—a utility which the aforesaid people of Yarmouth could find nowhere but in stones and lead.

The Hall of the Associated Firemen, reared during the past eight months, at a cost of $60,000, is now near completion. Provision is made in the upper story for a well-assorted library, the room constructed for this purpose being remarkably well adapted for it. The front of the building is of freestone, surmounted by the gilded image of a fireman, which contrasts finely with the dark coping stone. Over the door is sculptured a fireman's certificate. The Hall, which will form the place of meeting for the Board of Engineers, Board of Foremen, and Exempt Fire Association, will not fail to increase the efficiency of the Department, and the good understanding between its members. A quarrelsome spirit should be far removed from their solemn and earnest work, which in olden times was almost religiously regarded, as we gather from an inscription on a bell at Sherborne, in England, cast in 1652, and on which are engraved the quaint lines:—

"Lord, quench the fire and flame,
Arise, run, help, put out the same."

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LITERATURE.

Parish and other Pencilings. By Kirwan. Harpers.

"Kirwan," a name assumed, we suppose, from the celebrated eloquent Irish Dean, is the *nom de guerre* (rather literally, in this case) of the Protestant antagonist of the Roman Catholic Bishop Hughes,—the Rev. Nicholas Murray, long known as pastor of the First Presbyterian church at Elizabethtown, New Jersey. He has a well-deserved reputation for spirit and a certain pushing force of eloquence in his writings and declamation, which it gives us pleasure to recognize; though, looking at them from a point of view which forbids our agreement with all his propositions or modes of handling them. His present work is a species of parochial sketch-book, one of a class which is more common out of the Episcopal Church than within it. It deals with personal and private anecdotes, of what we may term the Protestant Confessional. The writer belongs to a school which, rejecting the claims and many of the conveniences of Church authority, rests its usefulness more on its private and personal communications. Hence, it is brought into more intimate relation with the enquiring Christians of its congregational flock than is advisable or necessary, where a book so wise, sacred, and divine as the Book of Common Prayer, may answer every question of spiritual concernment to the devout seeker. In the absence of well-regulated authority, it has often occurred to us how much bolder must be the assumption of individual control where the man, rather than the institution, has to support the system. Hence, in the preaching of these divines there is an air of confidence—a positive style of judgment—which we do not find in the counsels of many High Churchmen, whose writings and discourses are distinguished by their personal humility. The diaries and journals and tracts of many denominational Christians are filled with stories of various persons, whose spiritual condition is as distinctly pronounced upon for good or evil, as if the writers had the special faculty of reading the heart or were miraculously gifted with omniscience. It seems to us that a preacher who relies mainly upon his own private interpretation of Scripture should be a very good, thoughtful man, and much of a philosopher, before he undertakes to dispense what he conceives to be the declarations of truth. Alas for the bewildered souls which he may otherwise lead astray. He may claim, indeed, to be inspired, and to speak by the grace and voice of Heaven; but we have no warranty of such miraculous interpositions. All nature, reason, and religion command us to look to the wisdom of ages, preserved in the Church, and to seek that ark of opinion and direction for moral conduct and religious faith, that so we may pass through in safety the waves of this troublesome world. It would be painful to inquire how much injury half-furnished though well-meaning preachers have inflicted upon the world: how much, to take a case near at home, the disgusting false pretences—though we fear too often earnestly adopted—of Mormonism, may be due to the vulgar instructions of ranters. In this very volume there is an account of an interview with a Mormon preacher, with whom "Kirwan," who relates the story with considerable complacency, had an encounter. Though, probably, this man was at bottom a shuffling knave, yet it is curious to notice that the account he gave of himself was that he had been a licensed exhorter among the Methodists, and that he changed his creed to Mormonism, through his study of a copy of that dull and stupid composition called the Mormon Bible. He "studied it, and studied it," he said, "until he was convinced that Joseph Smith was a true prophet, and that the Mormon Bible was a true book," adding: "*Of course, I must follow my conscience and judgment.* This is the way I became a preacher; and I think, if everybody would study the matter, as I did, they would believe as I do." Alas, that the claims of Christianity itself may be so ignorantly presented as to furnish a hotbed for the grossest error. We believe it is an established fact that Mormonism has been largely recruited from irregular sectaries.

We are writing of this subject generally, without any disposition to press these remarks upon the writer of the present volume, which we would treat rather as the representative of a system, and whose characteristics we must, in justice, indicate to our readers. We think it is open to the objection of resting religion too much upon emotional acts of faith, and of handling too confidently and disrespectfully individual cases. We may add, too, as a tendency of the school, that it is driven not only upon forced expedients in religion, but upon errors of taste and judgment in composition. Divinity is a noble science, and should be most nobly, truthfully presented. We meet in the Bible with no false metaphors, or unreal figurative untruths. In these *Parish Pencilings*,—the word "Pencilings," by the way, has not a very sacred sound, for the story of stern spiritual realities,—it is much too familiar,—we find those over-eager applications of natural incidents which marked have the corrupt pulpit style of too many preachers. There is a chapter entitled "Tap-Roots," in which a story is told of a farmer intent upon removing a tree, which, after he had cut off the lateral roots, clung to the ground firmly by this single tap-root. This communicated healthy nutriment from the soil, and by this, as Providence had decreed, it held its noble life as a tree. Now, in the analogy of nature and the spiritual life, which he is a most unwise man who would reject, if this tree is to be used, it would seem to be in support of the true, just instinct of the soul,—an image of that hold upon principle, upon virtue, upon manliness, upon religion, upon Christianity, which, when a man parted from, all his vitality was then broken and lost. The whole application of this obvious and beautiful moral from the natural world is turned aside and perverted into an illustration of "besetting sins—your tap-root sins," which, in the sentence which follows, "unless cut, you are lost." The "moral tap-root," as it is called, should convey an idea of religious strength and life. For the sake of an apparently striking observation, it is untruthfully, as we conceive, turned the other way, as in this passage:

> Is the tree sustained by one root when all others are cut? Through that one root is it nourished into a permanent, if not a luxurious growth? So one sin unmortified, with its power over the soul unbroken, secures its final, its eternal loss.
>
> How manifold are the illustrations of these truths in the Bible! Why did Balaam, who understood the will of God, and saw the visions of the Almighty, do as he did? Covetousness was his tap-root sin, and that was uncut. Why did Judas, after having preached the Gospel, and wrought miracles, and been numbered with the apostles, betray his master? The answer is the same. Why did Ananias, and Sapphira, and Simon Magus, do as they did? The answer is the same. Why did the young man, who asked of Jesus what he should do to inherit eternal life, and whom Jesus loved, do as he did? In all these cases, covetousness was the tap-root sin, and that was uncut. O covetousness—often miscalled prudence and economy, but, by God, idolatry—how many souls hast thou destroyed, and art thou destroying!

We do not object to the truth of the predominance of single sins, but to the esthetic untruthfulness of the illustration. We may give another example of this, from the sketch, entitled "The Fearful Funeral," a story of a drunkard. He is describing his remains: "I went up to the coarse pine coffin, and gazed upon a corpse, not pale and haggard, but bloated, and *almost as black as the raven's wing.*" The design here is to present a picture of disgust, which is entirely defeated by bringing in the morally-incongruous image of the raven's wing, which is a beautiful object in itself. Nature is insulted in such a comparison.

Nor let it be said that a proper esthetical perception has little to do with religion, and that bad metaphors, where souls are to be saved, are of little consequence. It is not so. All beauty and truth are related, and God is to be honored in all his works. We can no more justify a preacher throwing out from his pulpit a false metaphor to his congregation, than we can one of the latter body putting a bad sixpence in the plate. It is not strong, coarse expressions which are so much to be objected to. A man of sense will take pleasure in hearing a spade called a spade; nor are quaint analogies or clinches of wit to be at all disrelished, provided there is an analogy, and there is wit. Here is a passage quoted by Kirwan, every word of which enforces its meaning in a most lively manner. It is given from Watson, an old Puritan divine, and runs: "There is no sin which doth more efface God's image than drunkenness. It disguiseth a person, and doth even unman him. Drunkenness makes him have the throat of a fish, the belly of a swine, and the head of an ass. Drunkenness is the shame of nature, the extinguisher of reason; the shipwreck of chastity, and the murder of conscience. Drunkenness is hurtful to the body—the cup kills more than the cannon: it causeth dropsies, catarrhs, apoplexies; it fills the eyes with fire and the legs with water, and turns the body into a hospital. But the greatest hurt it doth is to the soul; excess of wine breeds the worm of conscience. The drunkard is seldom reclaimed by repentance; and the ground of it is partly because by this sin the senses are so enchanted, the reason so impaired, and lust so inflamed; and partly it is judicial—the drunkard being so besotted by his sin, God saith of him, as of Ephraim, he is joined to his cups, let him alone; let him drown himself in liquor until he scorch himself in fire." How full of vivid, poetic, truthful imagery—for poetry, as Shakespeare asks, through simple Audrey, is "a true thing."

In like manner, we may notice as characteristic of a certain school of preaching and religious writing, a familiarity in handling sacred topics. Jay's recently-published Memoirs contain examples of the license which prominent English dissenters have allowed themselves in their clerical jokes. We have an example of something of the same kind here in the following account of our author's first sermon:

> My first sermon was preached in the Third Presbyterian Church, Philadelphia, then under the pastoral care of the Rev. Dr. Ely, and from the text "Compel them to come in." Dr. Ely was absent, and to my confusion, Dr. Green entered the Church just at the opening of the service. Feeling it better to have him behind me than before me, I sent for him to the pulpit. In my ardor to stimulate ministers and Christians to do their duty, I omitted almost any allusion to the necessary agency of the Spirit to secure their success. He made the concluding prayer, in which, with his accustomed felicity, he converted the topics discussed into supplications, and then brought out most prominently and emphatically the essential truth by me omitted. I felt that the whole congregation saw and felt the defect of my sermon. His kindness was marked at the close of the service. I went to my study, rewrote my sermon, put into it the prayer of Dr. Green, and it is unnecessary to say that it was greatly improved by the addition. I subsequently mentioned the fact to him, and we had over it a hearty laugh.

It would have been much better to have laughed over some of the comic adventures in the Arabian Nights, or the wit of Swift, or the humor of Goldsmith, or the antiques of Joseph Miller. But people who are affected by such mirth as we have instanced sometimes affect to despise the productions of these and similar writers. So true it is that human nature, like murder, will out, and people who do not laugh over legitimate comic productions will get their grin even out of the sanctuary.

The last passage which we have quoted is from a tribute to Dr. Ashbel Green, of Princeton memory—a man of note in his day, and, like Bishop White, a chaplain to Congress in Philadelphia. He died a few years ago, leaving the reputation of an accomplished writer. His Memoirs, subsequently published, contain pages of interest; but they were commenced by their author rather too late in life. Here is Kirwan's reminiscence of him, as a literary man.

DR. ASHBEL GREEN.

> His academic habits he carried with him into his pastoral life, and always took rank in the very first class of the educated men of his own age—with such men as Dwight, and Smith, and Wilson, and Mason. If he was excelled in brilliancy by these, and others with whom he ranked, he was fully their equal in all solid attainments. It was no ordinary tribute to his literary character that he should be selected to succeed Dr. Smith as the President of Princeton College, in which position he discharged his duties as instructor with distinguished ability, and, in a religious point of view, with distinguished usefulness. It was during his presidency that the revival occurred which, under God, brought into the Church and into the ministry such men as Dr. John Breckinridge, Dr. Hodge, Bishops McIlvaine of Ohio, and Johns of Virginia. On retiring from the presidency, he commenced the *Christian Advocate*, which he edited for twelve years, and whose twelve volumes give the most ample testimony to his rich scholarship, his keen discrimination, his metaphysical acumen, his sharpness as a critic, and to the extent and variety of his reading. Some of the ablest productions of his pen were written after he had passed his fourscore years; and to the very close of his life his Greek Testament was his daily study, and he could repeat passages from the Greek and Roman classics with the interest and vigor of a school boy. His habits of study he never surrendered to the last; and I have in my possession a note written to me on business in his eighty-fifth year—written with as clear, bold, and steady a hand as if written in his fortieth year. In this respect he is an example worthy of imitation by all literary men in advanced years, to study, write, and work to the last. Still waters soon stagnate; running waters never. The mind, unemployed, like the blade of Hudibras,
>
> "Which ate into itself, for lack
> Of somebody to hew and hack,"
>
> preys upon itself, and soon passes away.

And a similar tribute to the late

DR. SAMUEL MILLER.

> Among the most polished, popular, and learned ministers that have adorned the American Church, was the Rev. Dr. Samuel Miller. In stature of the medium size, formed with remarkable symmetry, with mild blue eye, bald head, high forehead, and a countenance remarkably bland and prepossessing, he immediately commanded the respect of all with whom he came in contact. His politeness was such as to gain for him the American sobriquet of the American Chesterfield; his affability was such as to attract even the fondling attention of children; so ready was he in conversation, and so full of anecdote, as to make him the attractive centre of every circle which he graced with his presence; and so wise and prudent was he withal, that his advice and counsels were sought by his brethren and by the churches as if he were an oracle. In his youth he was greatly popular as a preacher, and down to the close of his long life was remarkably solemn and instructive. Thoroughly evangelical and devotedly pious, his ministrations were sought beyond those of almost any of his contemporaries. He was a man of varied learning, of retentive memory: was a graceful, easy, and polished writer, and, to as great an extent as almost any man of his day, enjoyed both an American and European reputation. He was a voluminous author, and able controvertist, a fine ecclesiastical historian, and an able and beloved professor in the Theological Seminary at Princeton, from its foundation to the close of his long and brilliant life. Dignified without haughtiness, condescending without descending, affable without garrulity, polite without the cold correctness which chills, firm in his opinions without bigotry, catholic without any approach to latitudinarianism, and remarkably generous in all his sympathies, he made even his enemies to be at peace with him, and embalmed his memory in the hearts of all good men; and the hundreds of students that enjoyed his instructions as a professor, while they reverenced him as a teacher, loved him as a father.

These we learn are tributes to the memory of divines prepared for the Rev. Dr. Sprague's forthcoming work of the Biography of the Clergy of America—an undertaking of rare interest and importance, especially in its relation to the formative period of the several American Church Establishments, which were almost uniformly, in the first instance, supported by men of strongly-marked personal character.

A second edition of Kingsley's Ecclesiastical Romance of *Hypatia* appears from the press of Crosby, Nichols & Co. in a handsome single volume. Under the guise of the dramatic story of a transcendental heroine, a species of Margaret Fuller of the fifth century, a condensed summary of whose remarkable career will be found in the forty-seventh chapter of Gibbon, Mr. Kingsley presents opinions and shades of opinion prevalent at the present day. There is one difference, however, between the two periods: that while in the old time rival sects in Alexandria were fighting for their doctrines, sword in hand, numerous crotchety individuals now entertain their notions more in private. The reader who does not care to enter into the idiosyncrasies of philosophies and religious schemes, or, who, content with his own faith, is not disposed to muddle his brains over the "standpoint" of others, will yet find in Mr. Kingsley's book, as a stirring narrative, a brilliant historic picture. Hypatia is a type of Greek culture, of the mathematics and poetic mythology of that richly endowed race. The Alexandrian Christianity of the time is supported by Cyril the Patriarch, while Egyptians, Jews, Goths, fill up the action of the busy scene where we pass from the quiet monastic seclusion of Upper Egypt, through civic commotions and conflicts to the final martyrdom of Hypatia. As an historical romance, for dramatic energy and eloquence, it unquestionably ranks with the very best productions of its kind in English literature.

The Chart of Life: indicating the Dangers and Securities connected with the voyage to immortality, by Rev. James Porter, A.M., (published by Jewett & Co.) is one of those books of didactic piety which are so common on the booksellers' counters of the day. So numerous are they, that if they were read in proportion to the supply, fears might be entertained of their taking the place of the reading of the Bible; and the old divinity in which the lessons of Scripture have been presented with equal eloquence and philosophy by some of the world's greatest minds. Much of this writing of the day is very common-place; but it is perhaps equally harmless.

Mr. Porter's *Chart of Life* contains much good advice from a general evangelical view, the Introduction expressly disclaiming "sectarian teaching." Its most direct points are in opposition to the lectures of Parker and Emerson, who are arraigned for their infidelity.

Another volume of the same general class is *Religious Maxims, having a connection with the Doctrines and Practice of Holiness*, by Thomas C. Upham, D.D. (published by Martien). Its peculiarity is its presentation of the inner spiritual life in its means and strength for "overcoming the world." In the "religious stanzas," which are added to the refined thoughtful "maxims," there are some pleasing lines, as

Man's spirit hath an upward look,
And robes itself with heavenly wings;
E'en when 'tis here compelled to brook
Confinement to terrestrial things.

Elements of Character, by Mary G. Chandler, (Crosby, Nichols & Co.) has reached its second edition. Setting aside any peculiar theological tendencies it may have, a glance at its pages shows an acute perception. Some of the remarks in the chapter on the "Imagination," are in a truthful and philosophic spirit, often overlooked.

Messrs. Bangs & Co. have issued in Bohn's *Antiquarian Library* a highly acceptable edition of the *Travels of Marco Polo*, the translation of Marsden revised, with a selection from his notes, edited by the distinguished Archæologist Thomas Wright. The scholar or the "general reader" could hardly possess a more attractive volume than in the life-like book of Asiatic travel of the old Venetian, who describes the country of Prester John and the "People of Gog and Magog."

Analysis of the English Sentence, designed for advanced classes in English Grammar, by A. S. Welch, A.M., is a volume published by Barnes & Co., which purports to give "a more philosophical study" of the language than the old grammars give. We are convinced that the great difficulty in teaching this science to young people, is in the use of strange words for really simple things. But this is a difficulty not readily to be overcome in a scientific treatise, though we think it may be in a great measure in oral teaching. We fear the present has not much relieved the matter, at least in respect to terminology.

Francis has published a new juvenile on the ever attractive old foundation of De Foe's world-renowned story, entitled *The Young Islanders, or the School-boy Crusoes.*

The *Crayon*, the new Fine-art journal, to the prospectus of which we invited attention a few weeks since, has abundantly kept the promise of its announcement in its first two numbers. It is at once elegant and modest in appearance, evidently disposed to rely on the solid worth and thought of its articles, which beside the papers of its editors, Messrs. Stillman and Durand, include original foreign correspondence, papers from long established artists, and even such liberal acquisitions as new poems from Bryant and Lowell. "A Rain Dream," by Bryant, in the second number, is one of the very finest of his poems of a descriptive character. With the literal observation and the truthfulness which characterizes all his writings, it unites a strong power of imagination. It is a grand poetical symphony bringing to eye, ear, and mind, the incidents and subtle associations of a rain storm. Nothing is patched on, as by many writers who undertake themes of this kind, but every idea and image grows out of the subject. The approach of the rain is drawn like a landscape by Durand. The painter can give that, but cannot multiply these incidents on his canvas:—

——There is no living thing abroad,
No bird to wing the air, nor beast to walk
The field; the squirrel in the forest seeks
His hollow tree; the marmot of the field
Has scampered to his den; the butterfly
Hides under his broad leaf; the insect crowds
That made the sunshine populous, lie close
In these mysterious shelters, whence the sun
Will summon them again.

Then how pleasant is this picture of reviving nature, where the rain-drops

Change
To threads of crystal as they sink in earth,
And leave its stains behind to rise again
In pleasant nooks of verdure, where the child,
Thirsty with play, in both his little hands
Shall take the cool clear water, raising it
To wet his pretty lips. To-morrow noon
How proudly will the water-lily ride
The brimming pool, o'erlooking, like a queen,
Her circle of broad leaves. In lonely wastes,
When next the sunshine makes them beautiful,
Gay troops of butterflies shall light to drink
At the replenished hollows of the rock.

And how animating the contrast of the sombre fall of the midnight rain wth its living energies:

Now slowly falls the leaden night, and still,
All through the starless hours, the mighty Rain
Smites with perpetual sound the forest leaves,
And beats the matted grass, and still the earth
Drinks the unstinted bounty of the clouds,
Drinks for her cottage wells, her woodland brooks,
Drinks for the springing trout, the toiling bee,
And brooding bird, drinks for her tender flowers,
Tall oaks, and all the herbage of her hills.

Among other papers in the *Crayon* the commencement of a series of articles by Durand is noticeable, for candor and simplicity in advice to young artists.

The friends of art, we trust, will support the *Crayon* liberally. It is published weekly, in 4to., for three dollars a year, at 237 Broadway.

For The Churchman.

THE TIME HAS BEEN.

Joy's recollection is no longer joy,
While sorrow's memory is a sorrow still.
—*Marino Faliero.*

"The time has been—the time has been!"
What heart may stir not at the words,
And, as stern memory views the scene—
The chequered scene, the past affords—
Not sadden deeper as it knows
Again the fronts of ancient woes,
And grieve o'er pleasures once so green,
And echo back—"the time has been?"

"The time has been—the time has been!"
Yon leaves, which now are whirling by,
Were beautifully, brightly green,
And bloom'd in modest pride on high:
Each was a germ of promise—then
A bud of hope—a leaf; but, when
It was the richest, loveliest seen,
It droop'd—is here—"the time has been!"

"The time has been—the time has been!"
We hear it in the passing bell:
Who asks what its deep accents mean?
All know the woful tone too well;
And heartless he, who will not pause,
In his rude course, and mourn the cause—
A soul is hurried from the scene
O'er which it skimmed—"the time has been!"

"The time has been—the time has been!"
Thus breathes hoar age's deep-drawn sigh
O'er seas of care which intervene,
His days of thoughtless jollity.
The drear, deserted, cheerless shore,
He now lives but to labor o'er.
The ancient traces youth's bright scene,
And sadly sighs—"the time has been!"

"The time has been—the time has been!"
E'en youth—e'en childhood knows the sound:
How soon comes sorrow's train between
Them and the flattering joys around!
A morn of mirth—an eve of woe,
Too oft united, come and go;—
Thus infant lips may lisp the keen—
The bitter words—"the time has been!"

"The time has been—the time has been!"
Thus will the burning youth reply
To friends who mark his alter'd mien—
His pallid cheek—his sunken eye:
He loved, alas! and, loving, knew
The rending pangs which parting drew;
Now lornly sad he treads each scene
Of vanish'd bliss—"the time has been!"

"The time has been—the time has been!"
'Tis the devoted patriot's thought:
How oft the head, which glory's sheen
Bedight for chainless freedom brought,
Is first to feel the despot sway
Which grinds when tyrants win the day!
But now, he reign'd!—his bays are green,
E'en yet!—he dies!—"the time has been!"

"The time has been—the time has been!"
Oh! can it e'er be parents' lot
To sorrow thus, and feel the keen,
Deep stab of nature's tie forgot
By one whose being sprung from them—
The root of an ungrateful stem?
Have they grief's very tares to glean
Thus—thus, and sigh—"the time has been!"

"The time has been—the time has been!"
Ah, yes! too oft the words are heard
From breasts where erst in peace serene,
The child has nestled like a bird—
Now, like that bird, on flaunty wing,
Flown far and high, it scorns the thing
That bore it—nursed it—was its screen
From every ill—"the time has been!"

"The time has been"—but time shall be
When there no longer shall be Time—
Time changed to dread Eternity!
Yes, we have here in toil to climb
A brief—brief space, this rugged path
Where every rose its brier hath.
Oh! turn we then from earth's sad scene
To what IS when All Time has been!

T. G. R.

Fine Arts.

Shaus has issued a pleasing engraving of Sevastopol, which a French gentleman who was there two years since, assures us is admirably correct in detail. It will always be curious as showing Sevastopol as it was. The artist, if not a marine painter, must have had a liking for the sea, the view being taken from the mouth of the harbor, and the vessels in the foreground ploughing the water in most dashing style. Carl F. Guenther, of 14 North William street, is the importer of the superb outline views of scenes in the Bible, executed by the former Director of the Dresden Academy, Schnorr de Carolsfeld, the mention of whose name unfailingly excites German enthusiasm. The impersonations are replete with majesty and grace, while the grouping of the figures, in which this artist especially excels, are exhibitive not only of a rich and cultured imagination, but of the highest artistic skill. With all his daring, that irrelevancy of treatment appears to be avoided which in the works of the old masters so continually mars their effect to Christian contemplation—such as a Carmelite friar standing on the Mount of Transfiguration with Christ and Elias, and the Father of All, as an old man gazing serenely from the clouds. These drawings will always serve to give an heightening charm to reflection on the storied wonders in the sacred history of mankind. We have seen, this week, an old engraving from the hands of Julien Potier, representing St. Michael. It is worthy of mention for the grace which he has thrown into the features of his ideal, who gazes towards the heavens with hands resting on sword, and half open wings—a fine impersonation of reposeful power and reliant strength, although the countenance is altogether womanly. Rembrandt Lockwood's St. Michael, in his grand work of *The Last Judgment*, has likewise about it a certain ineffable sweetness, as he looks downward to bless a child, in his character of the guardian angel of humanity.

Who Should Worship God in Singing.—Professor Thomas Hastings says:—"If any individual has really no voice for speech and song, and can acquire none, he, and he alone, is allowed always to be a silent worshipper; for where nothing is given nothing is required. Even such an one, however, is bound to yield the homage of the heart in relation to the exercises, for the duty is absolutely universal."

If thou hast but little, make it not less by murmuring. If thou hast enough, make it not too much by unthankfulness. He that is not thankfully contented with the least favor he hath received, hath made himself incapable of the least favor he can receive.—*Quarles.*

A wicked man is like one who hangs over a deep pit by a slender cord with one hand, and is cutting it with the other.

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HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
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CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4-1y

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

STAINED GLASS FOR CHURCHES, &c., manufactured by SHARP & STEEL, No. 216 Sixth avenue, N Y Designs and estimates sent to all parts of the country. au19-1y

VANDEWATER & HEASLEY, LOCK MANUFACTURERS, corner of Bleecker and Hammond streets, N. Y.
W. C. VANDEWATER. R. HEASLEY.
Locks and Sliding Door Trimmings; Espagulett Bars and Plated Hinges; Door and Number Plates of all descriptions for dwelling-houses, stores, &c
☞ All orders punctually attended to. au12-1y

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. Fitzmaurice holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, 19 Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our Stock of Clothing, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the Lowest Cash Prices.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.— 377 Bowery, second door below Fifth street.—J. WATSON calls the attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.
N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry, neatly engraved. apl-1y

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f11-1y BARRETT, NEPHEWS & CO

FAIRBANKS' PATENT PLATFORM SCALES, at *reduced prices*, adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*
Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as The Standard from which there can be no appeal. Sold and warranted by
feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereoms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.
The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of Silver Plated, Rose Wood, Satin Wood, German Silver, Mahogany, and Black Walnut Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand; Cases fitted up with Jewel Trays.
Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of Lockwood's Cooking and Laundry Ranges No. 616 Broadway, New York.
Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.
☞ One Price only; No Deviation. Kid Gloves cleaned.
Mrs. Hodge's stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

FALL AND WINTER FASHIONS.—E. PHILLIPS, 236 Bleecker street, N. Y., Hat, Cap, and Fur Manufacturer, has on hand a beautiful variety of fancy Hats for Children, together with a good assortment of Furs, &c.
Hats and Caps made to order.
Furs altered to any shape. au19-1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of Ready-made Garments, of the latest and most fashionable styles.
N. B Every article made to order, at the shortest notice, and in superior manner.
Gents' Furnishing Goods je3-1y

SCHOOLS.

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS For circulars, &c., address the Rev. ADONZO G. SHEARS. jal-1y

WRITING AND BOOKKEEPING taught by A. H. WHEELER, 251 Broadway, upper corner of Murray street, opposite the City Hall. Open from 9 to 11½ A.M.; from 2½ to 5 P.M.; and from 6 to 9, evenings. au19-6m

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 134 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.	
Use of Instrument	$5 00	"
Painting in Oil	20 00	"
Water Colours	10 00	"
Drawing	5 50	"

Each pupil is expected to be furnished with the usual articles for personal use.—Washing, $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29-6m

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

DAGUERREOTYPES.

LIFE-SIZE PHOTOGRAPHS.—The attention of the public is now called to our new style of Daguerreotypes on paper, taken in all sizes; the life-size far surpassing in depth of tone and brilliancy the most finished painting on canvas. The smaller sizes resembling the most delicate miniature on ivory. As to likeness and durability they are unsurpassed. Perfect likenesses of any sizes can be made by the process from Daguerreotypes. Taken only by J. GURNEY & C. D. FREDERICKS, No. 46 Rue Bass du Ramparts, Paris, and No. 349 Broadway, New York. oct21-6m

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.

Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.

A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.

Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.

Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.

☞ Please notice the name and number.

oc7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

BURGESS' DAGUERREOTYPES, 293 Broadway, five doors above the Irving House. Likenesses taken in all the various styles of the art. Daguerreotypes copied, &c.

☞ Entire satisfaction guaranteed, au19-6m

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.

N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

LARGE SIZE DAGUERREOTYPES, 50 cents each, first class, with handsome case included. Larger sizes and finer cases in proportion. Pictures equally fine in any weather.

GARBANATI, Artist, 435 Broadway,
oct21-1y corner of Howard street.

BRADY'S NATIONAL GALLERY OF DAGUERREOTYPES, No. 359 Broadway, over Thompson's Saloon, between Leonard and Franklin streets, New York.

Having united his two Galleries, and combined all his resources to form one establishment which shall be second to none in existence, the proprietor is prepared to execute every description of work in the highest style of the Daguerrean Art. Particular attention is given to Copying Daguerreotypes, Portraits, Statuary, &c., either at the Gallery, or at the residence of the individual.

The attention of the public is especially invited to the new style of DAGUERREOTYPES ON PAPER, combining the *accuracy* of the Daguerreotype with the *coloring and artistic finish* of the finest painting, at prices so moderate as to place them within the means of all.

Strangers visiting New York are cordially invited to visit this establishment, where will be found the largest collection of life-like portraits of American and European celebrities to be seen in this country.

Open to the public at all times. sep9-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.

☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.

Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.

The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.

☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.

Mr. Thwaite attends personally to his patrons.

Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

MEADE BROTHERS, GALLERIES OF DAGUERREOTYPES, contain 3000 Pictures of distinguished persons. Admission free. Awarded 8 Gold and Silver Medals.

N. B. Have just added to our collection magnificent stereoscopic views of Trinity Church and all the public buildings in Washington and New York. Also a number of Pictures of eminent Divines. 233 Broadway, 4 doors above the Astor House. s16 1y

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

LARGE SIZE 50 CENT DAGUERREOTYPES.—If you wish one of the largest, cheapest, and best fifty cent daguerreotypes ever made in this city, enclosed in a fine morocco case and colored, go to GREGORY'S, No. 407 Broadway, where you can get as good a picture for 50 cents, as those which are charged $2 and $3 for in other Galleries. Pictures inserted in lockets, rings, brooches, &c, as cheap as any in the city, and warranted to give entire satisfaction. oct21-6m

LIFE AND FIRE INSURANCE.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
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Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W SAVAGE, Secretary.
Ap29-1y C. V. B. OSTRANDER, President.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

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J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper,

[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

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Dewitt Bloodgood,
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James Donaldson,
S. P. Bell,

WM. CALLENDER, President.

T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

NEW YORK LIFE INSURANCE COMPANY,
106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$814,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

GEORGE WILKES, M.D., and C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiners; at the office every day from 1 to 2 o'clock, P. M. jal-tf

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 06	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 0		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 0		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
			1,774,005 46
Nett accumulation Jan. 1, 1854,	$1,774,005 46		
Total amount of dividends and interest paid to date		$437,725 67	
Total amount of losses by death paid to date		995,933 45	
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
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Low rates on insurances without profits.
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ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

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BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.,* made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,

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RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

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J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

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DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

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Superior powder for the teeth. 25 cents per box.

Tonic wash for discussed and bleeding gums. 25 cents per bottle.

Reference to several thousand people in New York and vicinity.

sep30-6m

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DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

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PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

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Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL E. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SILVERWARE WHOLESALE AND RETAIL, manufactured by WM. GALE & SON, 447 Broome street, one door west of Broadway, N. Y., who keep constantly on hand a large assortment of Silverware, all of their own manufacture.

sep16-6m

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.

Silver and German Silver Cases always on hand. my27-1y

McLEES, WEDDING AND VISITING CARD ENGRAVER AND PRINTER, 69 Chambers street, and 337 Fourth street, near Broadway. sep9–6m

JOHN W. PRIEST, M. A., ARCHITECT, No. **634** Broadway, New York, prepares designs and working-drawings fo Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23–1y–$

GWYNNE'S PATENT REACTION PUMP, and GWYNNE'S PUMPING ENGINE, peculiarly adapted for the use of Steamers, Vessels, Manufactories, Paper Mills, Tanneries, Distilleries, and Railroad Stations, Drainage, Irrigation, Coffer Dams, Mines, Quarries, Dry Docks, Fire Engines, and, in point of fact, for every purpose which requires a Pump possessing advantages, as has been clearly ascertained, over every other now in use. These Pumps, according to size, are capable of raising from Fifty to Five Hundred barrels of water per minute; and combine simplicity, cheapness, durability, freedom from liability to get out of order, a return for the power employed nearly equal to the theoretical formula; and on account of the absence of valves and boxes, permits the passage of foreign matters mixed with the water, without injury to the Pump. As an evidence that we can peform what we undertake to accomplish, we have permission to refer to many scientific and practical gentlemen, amongst whom will be found Peter Cooper, Esq., New York; Mark Healy, Esq., Boston; James Horner, Esq., New York; John G. Stevens, Esq., Rest. Engineer, Raritan and Delaware Canal; Messrs. J. S. Bunce & Co., Mechanical Engineers, New York.

Pamphlets containing full particulars will be furnished, on application at the office of

MESSRS. GWYNNE & CO.,
oct28–3m] 13 Greenwich street, New York.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,

oc28–6m 93 Maiden Lane

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,

mar 5–1y No. 120 Bleecker street corner Wooster street.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20–1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.

IVES HILL,
sep30-1y G. F. BAILEY.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8–1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5–tf

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

For The Churchman.

INCIDENTS OF MISSION LIFE IN THE CITY.

NO. II.

Tricks of the Depraved.—One day I received word that a poor woman at the Five Points wished to see me, to baptize a child at her residence. After much trouble I found the place, in a basement, or rather a cavern, entirely underground. Descending a ricketty ladder, I entered, and stated my errand. It was manifest that the visit had disconcerted some plan, for there were several women and men present, who seemed much confused, and quite uneasy.

While I was wondering what it all could mean, the doorway was darkly overshadowed, and soon a gentleman and two or three ladies came down into the den. He was astonished to see me there, and said he had come to *baptize a child*; being the Methodist clergyman attached to their Mission in the neighbourhood. I told him that I was sent for, for the same purpose. The secret was out. These miserably vicious people had evidently designed to get the child baptized by as many clergymen as they could, for the sake of the alms which would be bestowed, but unexpectedly we two had happened to be there together. Under the circumstances, we both declined to officiate; and thus frustrated their sacrilegious scheme.

Statistics.—About a hundred ragged little children were waiting their turn for dinner on Saturday last, at our Hall, No. 68 East Broadway; and I took occasion to enquire concerning a few particulars, when it appeared that about one-third were fatherless; one-third motherless; and one-quarter had neither father nor mother; and none any means of living.

Respectability in Distress.—A gentlemanly-looking person came in, as I supposed, to see what was in progress in behalf of the crowd of famishing children, but he said that want of business had reduced him to the hard fate of soliciting a meal. Another, of similar appearance, but a foreigner, unable to speak English, when spoken to, burst into tears, and, putting his finger upon his lips, intimated that he was starving.

Protestant Poison.—A little girl sat down to dinner, and after eating heartily, suddenly rose, and asked permission to bring in her companions, who, she said, were waiting at the door. But she ran down, crying, "Don't go there, the Protestant Priest puts poison in the soup!"

Affluence in Poverty.—A little girl called to inform me that her mother, a poor widow, who was a very devout member of the Church, was now extremely ill. On calling at her house, I found her suffering from a violent bilious fever, in addition to the pain resulting from the dislocation of a limb, by slipping on the ice. She had two or three small children, and was entirely dependent upon her labour for support. But she was as tranquil in mind as though care and want could never find her humble room. After presenting such spiritual consolations as seemed needful, and invoking the Divine mercy at her bedside, I handed her a dollar; but, to my astonishment, she positively though gently declined to receive it; begging me to give it rather to those who are destitute of religion, hope, and the means of life. Ah! said I to my heart, how true it is that "Godliness is profitable unto all things." R. Hoyt.

Charity—Its Use and Abuse.

"A scheme is on foot to get up a grand ball for the benefit of the starving poor of New York. As it is said to be patronized by many of the "first families," it will, no doubt, if carried into effect, be a grand affair, whereat brilliant toilets will be seen in great profusion, and to the best advantage."

We clip the above from an exchange, and who of our readers, whose eyes glance over this paragraph, are not ashamed of poor, miserable human nature? What a mockery! Can it be possible, and is man really *so* fallen, that the bitter sufferings of the "starving poor" are to be made the source of pleasure to those whom the accident of birth, perhaps, may have ranked among the "first families?" We know not whether the paragraph is in sober earnest or not, nor do we care. There is in it food for reflection nevertheless; for if we have not "balls" for the "benefit of the poor," we do have, for various purposes of charity, performances of quite as exceptionable a character. It is not necessary for us to say we refer to entertainments, suppers, donations (so-called), lotteries, fairs, &c., which disgrace nearly every Christian community in this enlightened(?) age; and which would receive the most bitter denunciations of the very persons who engage in them, were it not that the garb of charity is thrown over the whole; and the saying of the Apostle is thereby literally fulfilled in a manner very different from what he intended, that "Charity *covereth* a multitude of sins." In a word, we do not like this way of "donning the livery of heaven to serve the devil in;" and we earnestly call upon all our readers, and all true Christians, to wash their hands of such pollution, and promote the works of the Church, without having recourse to the doubtful expediency of administering to the lusts of the flesh and the desires of the eye, in order to reach the hidden treasures of those who can be reached in no other way. "Ye cannot serve God and Mammon."—*Lutheran Standard.*

Meat and Drink for the Poor.—We hope that the starving poor of this city will wait patiently until those measures now in progress for their relief shall be completed. We hear of several splendid balls and parties, full dress and calico, under way; and the dancers are making every preparation to give these balls such a character as will materially increase the quantity of soup to be dispensed to the poor. They are getting up silk and velvet, as well as calico parties, and we may expect to see all the richest styles of dress—all the newest patterns of jewelry—all the most delicate European laces—all the most expensive exotics for *bouquets*—all the luxuries of the season for the suppers, including any amount of champagne—and all the new dances, polkas, mazurkas, and the German cotillon.

After the dresses have been admired—the jewelry inspected—the perfume of the flowers inhaled—the laces criticized—the polkas polked, the mazurkas finished, the German wound up, and the suppers of cold duck and champagne duly devoured—the poor people will receive the surplus in soup.

Therefore, we say, let the starving poor wait patiently, for the fashionable people have taken the matter in hand, and they are to be danced out of their misery.—*Herald.*

The System of Free Churches.—An excellent exposition of this system, as that which belongs to and is contemplated by the Church of Christ, has just come into our hands, and shall next week be presented in its leading points. The system is in operation under the reverend author's own direction, at Elizabethtown, New Jersey; and we may, in the mean time, give the routine of services by which it is made available, as showing the earnestness and efficiency with which it is introduced:—

Sundays.—10 1-4 o'clock. The Morning Service, and Sermon. Afternoon, 4 1-4 o'clock. The Evening Prayer. The Children of the Parish are Publicly Catechized, at this service, every two weeks.—Evening, 7 1-4 o'clock. (7 3-4 in Summer.) The Third Service, and Sermon. The Sunday-school is held in the Chapel, at 3 P.M. The Rector meets the Teachers, and others who desire to attend, every Saturday Evening, in the Chapel, for the purpose of explaining the Catechism, and other lessons of the school.

Daily.—Morning: Prayers at quarter before 9 o'clock. Evening: Prayers at 7 o'clock.

Special Sermons, adapted to the season, will be preached on the Fridays of Advent and Lent, and on each day of Passion Week, at the Evening Prayer.

Lectures at the Evening Prayer before all Holy and Saints' Days.

The Holy Communion.—Upon the Third Sunday of each month; upon Advent Sunday; Christmas Day; Easter Day; Ascension Day; and Trinity Sunday.

New Material for Paper.—Basswood has been applied with complete success to the manufacturing paper, which is made crisp, firm, and of a good color. The inventor is Mr. Beardslee, who has patented his invention. The paper can be produced at a cheap rate. The *Albany Evening Journal* is now printed upon it.

CLERICAL CHANGES.

The Rev. Edmund Cooper having been appointed Associate Missionary, in the Mission of Keeseville and Essex, requests his letters and papers to be directed to Essex, Essex county, N. Y.

The Rev. John Rowland requests that all letters and papers be addressed to him at Williamsport, Point Coupee Parish, La., instead of Somerville, N. J., as heretofore.

The War.—The last mail from Europe which we have to hand did not bring any thing decisive from the seat of War. Between the 3d and the 20th of December, there had been an occasional reconnoisance by the Allied forces, and the Russians had made several sorties: but the skirmishing that ensued was of no great moment. The Allies appear to have completely repaired their siege and defensive works, which had been much damaged by the rain. There had been heavy rains for some weeks, and the whole country was inundated with mud. The communication between Perekop and Simferopol was completely interrupted. A week had elapsed since a courier had arrived at Odessa from Sebastopol. The return of fine weather had materially benefitted the state of the roads, and permitted a renewal of activity in both armies. Large reinforcements of troops, and supplies of ammunition, continued to arrive at the Allied encampments. It was ascertained that to the 18th December, 18,000 French and English reinforcements had arrived in the Crimea. An official despatch in the Paris *Moniteur*, from Balaklava, says "the situation of the Allies is excellent." Gen. Liprandi, however, with 40,000 men, was maneuvering in the vicinity of Balaklava. Menschikoff is sick, and Gen. Osten Sacken commands. At about midnight of the 6th a movement was observed among the Russians in the valley of Balaklava, and lights were seen moving in the redoubts, which they—the Russians—have held since the affair of the 25th of October. It was supposed they had received reinforcements and were about to attack. The Allies turned out and awaited the attack, but, after a time, the noise of wheels and the tramp of men ceased, and the alarm was over. Toward morning flames broke out from the redoubts, and it was discovered that the Russians had retired. The French cavalry pushed forward, and found only wooden guns in the embrasures, the Russians having succeeded in carrying off all their artillery, to the number of 85 pieces. The Turkish forces were fast arriving. A dispatch from Constantinople, dated the 20th December, states that it was confidently asserted that the resolution had been adopted to storm Sebastopol as soon as the Turkish reinforcements come up. The French, it is said, are to storm, while the British and Turks attack Menschikoff. There was also a report that Omar Pasha had written to the Sultan, making it a condition of his accepting the command, that he should have two votes in the Council of War, in order to prevent his being overvoted by Lord Raglan and General Canrobert. On the 16th December, two Russian steamers, the *Vladimir* and *Bessarabia*, towing six gun boats, came out of the harbor of Sebastopol. One of the steamers, unheeding the French frigate *Megere*, which was cruising near, went close in-shore to Strelitzka Bay, and commenced firing on a French steamer and bomb-ketch which were there. On observing this the English steam frigates *Valorous* and *Terrible*, went to their relief, on which the Russians retired under shelter of their batteries. This sortie has proved that there is a passage left for egress between the sunken ships, although only wide enough for one ship to pass at a time. The Russian fleet could however form in safety under cover of the batteries.

CALIFORNIA.—We have accounts from San Francisco to the 23d of December, one week later than by previous advices. The news is of no particular importance. A number of Sisters of Charity have recently arrived in San Francisco, with the intention of prosecuting their charitable mission on the shores of the Pacific, by acts of mercy and benevolence in behalf of the sick and distressed.

A Lady Lawyer.—Emma R. Coe has been entered as a student at law in the District Court at Philadelphia.

OBITUARY NOTICES.

Mrs. Van Rensselaer.—Mrs. Ann Van Cortlandt Van Rensselaer, was the widow of Philip Van Rensselaer, for many years Mayor of Albany, and was one of the very few relics remaining of a generation long since passed from the stage. She was the youngest daughter of Pierre Van Cortlandt, the first Lieutenant-Governor of this State under the Constitution, and who continued to fill that office for 18 years, and sister of Col. Philip Van Cortlandt, who, with the late Col. Van Schaick of Albany, commanded the two New York Continental Regiments which rendered gallant service at Saratoga, Yorktown, and throughout the whole Revolutionary struggle. Mrs. Van Rensselaer was born at the Manor House, Croton, in 1766, and at an early age came to Albany, where she has resided over 68 years. "During this period," says the *Albany Evening Journal*, "her home has been distinguished as the seat of a generous and extended hospitality, and an unfailing and ever ready charity. After a long and tranquil life, marked by its active benevolence, and the graces and virtues which most adorn the female character, she died at her residence in this city, on the 11th inst., in the 89th year of her age."

Mrs. Marryatt.—Mrs. Marryatt was the daughter of the late Frederick W. Geyer, of Boston, Mass., and was married at the residence of her father, in Summer street, in 1787, or nearly sixty-eight years ago. We believe she has long been a widow; for many years she was deeply interested in the London Horticultural Society, and was one of its most active and successful members. Her son, the late Captain Marryatt, of the British Navy, is well known in this country as the writer of numerous popular works of fiction. This venerable lady died at her residence at Wimbledon, near London, on the 13th of December, at the age of about 88.

MARRIED.

In East Boston, Mass., on Tuesday, January 9th, by the Rev. Mr. Irwin, Mr. Henry D. Gardiner of that place, to Miss Emeline W. Seeley, of this city.

DIED.

At Williamsburgh, on the 6th inst., Mr. Robert Haskins, in the eighty-second year of his age.

He was so ready for his departure, when called by our Redeemer to his rest, and so glad, like a weary pilgrim, to reach his peaceful home, that those who mourn his loss, may reap affliction's benefits with comparatively little of bitterness in their bereavement.

His kindness and benevolence still was manifest in word and deed. His truly Christian charity, "that thinketh no evil," was so clearly written upon his cheerful countenance of love unfeigned. He was so free from guile, and exhibited so remarkably the charming loveliness of child-like gentleness and innocence, combined with manly virtues and Christian graces, that all who enjoyed the pleasure of his acquaintance, deeply feel his loss.

His punctuality at the sanctuary, and his fervency of spirit uniformly manifested in its services, has left the fragrance of a good example, to remind his surviving friends of their loss, while it stimulates them to imitate his many Christian virtues, that when they are called to follow him to the rest of paradise, it may be with something of that earnest longing for its attainment, which he repeatedly expressed. C.

Williamsburgh, Jan. 15, 1855.

NOTICES.

The Rev. R. B. Van Kleeck, D.D., Secretary of the Domestic Committee of the Board of Missions, will preach in St. John the Evangelist's Free Church, No. 262 Bleecker street, corner of Morton, on Sunday evening next, the 21st inst. Service commencing at 7½ o'clock.

Church of St. John Baptist, on Lexington Avenue, corner of Thirty-fifth street.—The Sunday afternoon services in this Church are for the present discontinued. An Evening service will be held every Sunday, commencing at 7 o'clock. ja 20-4t

Quarterly Sermon.—The Rev. Dr. Hawks, Rector of Calvary Church, will preach the Quarterly Sermon in the Free Church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday afternoon, January 21. Service to commence at 3 o'clock. A collection will be made in behalf of said Church.

The Rev. William E. Phillips will deliver the sermon to the Young, in the evening. Service to commence at 7½ o'clock.

ACKNOWLEDGMENTS.

Protestant Episcopal Tract Society.

St. Mark's Church, Brooklyn, Rev. Francis Peck, $5 50; Mrs. Catharine J. Hecker $2, Henry J. Brooks $1, Mrs. Hargraves $1, Miss Margaret Hollingsworth $1, Mrs. J. C. Stevens $5, and Rev. Samuel Hollingsworth $1.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From a friend, $20; from Calvary Church, a bundle of clothing.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. Lot Jones, 77 Second Avenue.

January 16, 1855.

Church of the Nativity.

The undersigned gratefully acknowledges the receipt of a bundle of clothing for the poor from Miss Neilson; also, a bundle of clothing for the same purpose from an unknown friend.

January 16, 1855. C. Clapp.

Fund for Aged and Infirm Clergymen.

The Treasurer has received since the acknowledgment of 9th inst., the following contributions, viz:

THANKSGIVING OFFERINGS.

From St. Paul's Church, Albany, Rev. T. A. Starkey,	$ 62 41
Christ, New Ulrich, Benj. Ridge per J. A Perry, Esq.,	10 25
St George's, New York, Rev. Dr. Tyng,	199 80
Christ, Manhassett, Rev. Saml. Cox,	15 52
"G. W.," New Brighton,	20 00
St. Ann's Church for Deaf Mutes, Rev. T. Gallaudet,	12 00
St. Paul's, Oakhill, Rev. G. B. Hayden,	2 09
Total amount	$322 07

C. N. S. ROWLAND, Treasurer, 55 Water street.

January 16, 1855.

New York Bible and Common Prayer-Book Society.

Mrs. Anson Blake $2, Mrs. Catharine J. Hecker $2, Henry J. Brooks $2, Nelson Jarvis $2, Mrs. J. C. Stevens $5, Rev. Samuel Hollingsworth $3, Miss Margaret Hollingsworth $2, and St. Paul's Church, Wallingford, Conn., Rev. C. S. Putnam, $2.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

The Treasurer of the Missionary Committee of the Diocese of New York acknowledges the receipt of the following sums since the 15th of December ult., viz:

From St. Matthew's, Unadilla, per Rev. S. H. Norton,	$12 43
St. John's, Huntington, Rev. W. A. W. Maybin,	5 25
Grace Church, Albany, Rev. J. R. Davenport,	21 25
St. John's, Monticello, Rev. E. K. Fowler,	10 00
Grace Church, Waterford, Rev. R. S. Adams,	5 00
St. Peter's, Huntington, Rev. W. A. W. Maybin,	9 00
Grace Church, Canton, Rev. Jno Wells Moore,	9 00
Calvary Church, Cairo, Rev. R. B. Fairbairn,	3 00
Church of the Advent, New York, Rev. A. Bloomer Hart,	20 03
St. Paul's, Troy, Rev. Dr. Coit,	80 00
Trinity Church, Fairfield, Rev. Edwd. Moyses,	3 00
St. Mary's Church, New York, Rev. J. C. McPeters,	10 00
St. Mark's, Williamsburgh, Rev. T. M. Haskins,	10 77
Female Missionary Society of the Church of the Annunciation, New York, Mrs. Rowland, Treasurer,	30 00
St. Ann's, Fishkill Landing, Rev. H. C. Duncan,	10 00
Peekskill, Rev. E. Roberts,	6 00
Christ Church, Tarrytown, Rev. Dr. Creighton,	67 79
St. Mary's, Beechwood, Rev. Dr. Creighton,	18 73
Church at Jamaica, Rev. W. L. Johnson, D.D.,	32 25
Christ Church, Butternuts, Rev. S. R. Johnson, D.D.,	5 09
St. John's, Cohoes, Rev. T. Babcock,	9 50
St. Peter's, Albany, Rt. Rev. Bishop Potter,	62 00
Church of the Messiah, Greenbush, Rev. R. Lowry,	4 22
Christ Church, Oyster Bay, Rev. J. Ransom,	8 00
"M. E. for Missionaries in the Diocese,"	25 00
Trinity Church, Athens, Rev. J. Coe,	5 00
Christ Church, Ballston Spa, Rev. R. C. Rogers,	8 00
St. Saviour Church, Maspeth, Rev. E. Embury,	20 45
Trinity Church, Plattsburg, Rev. J. H. Coit,	10 00
St. Thomas, New Windsor, Rev. R. Riley,	14 55
Trinity Church, New Rochelle, Rev. Dr. Morgan, (special col.)	13 27
S. Cambreleng, Esq.,	50 00
Church of the Holy Innocents, Albany, Rev. S. Reed,	8 00
St. Paul's, Charlton, Rev. N. J. Seeley,	5 00
Christ Church, Rouse's Point, Rev. O. H. Staples,	2 00
St. John's, Champlain, Rev. O. H. Staples,	5 00
Children of the Floating Chapel of the Holy Comforter, New York, Rev. D. V. M. Johnson,	2 00
St. James', Fort Edward, Rev. S. B. Bostwick,	8 63
Zion Church, Sandy Hill, Rev. S. B. Bostwick,	3 00
Grace Church, South Oyster Bay, Rev. S. C. Thrall,	8 21
St. Mark's, Malone, Rev. A C. Treadway,	7 00
St. Ann's Church for Deaf Mutes, New York, Rev. T. Gallaudet,	2 00
Christ Church, Manhassett, Rev. Saml. Cox,	50 00
St. John's, Troy, Christmas collection, Rev. Dr. Van Kleeck,	21 69
Church of the Holy Communion, New York, Epiphany Offering, Rev. W. A. Muhlenberg, D.D.,	325 12

JAMES VAN NORDEN, Treasurer,
Corner of Nassau and Cedar streets.

The Ladies of the Episcopal Orphan Home, gratefully acknowledge the following donations:

$6 for the Christmas Tree from six children of Sing Sing; 1 box of soap from Mrs. Henry Suydam; $11, 8 garments, a small box of raisons, and a bag of beans from the ladies of St. Matthew's Church; 2 pair of turkeys, 2 pair of ducks, 2 pair of chickens, 19 small pies, 1 large pan of pork and beans, several pounds of pork, all cooked, from Mr. Wickham, of the St. Nicholas Hotel; 26 3-4 lbs. beef from Mr. Devoe; a large donation of cakes from Mrs. Waldeck, Sixth Avenue; 1 lb. of sperm candles from a lady; $15 from the Rev. Mr. Olssen, of Scarsdale; from a little girl, through Mrs. Morris Franklin, 14 garments, and a Christmas gift for little Maggie; through Mrs. Tucker, $2 50, from a grand daughter of Mrs. Averill, for the Christmas Tree; 8 aprons, 9 pair of stockings, 6 caps for boys, from the Auxiliary Sewing Society; 1 bundle of clothing, 1 small chair, from Mrs. Spencer. The donations of toys, &c., from children for the Christmas Tree, were too many to be enumerated.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

January 13, 1855.

Ladies Circular in aid of Grace Mission Church, Williamsburgh.—Our warmest thanks to those kind ladies who have remembered our pressing wants the past week, and have sent us the following sums to aid in erecting a Church for the numerous poor in the Third Ward of Williamsburgh:

From Misses M. and A. K., $25; Mrs. I. O., $5; Mrs. J. W. H., $5. Through the Rev. T. T. Guion: from Mrs. Dr. W., $2. Through Messrs. Stanford & Swords: from Mrs. J. J., $3; Mrs. L., $5; Mrs. F., $2; Mrs. M., $1; Mrs. Dr. T., $5; Mrs. H., $1; and Mr. R., $3, through Rev. Dr. Price.

Will other Ladies to whom the Committee of the Ladies of this Mission have sent Circulars, consider the urgency and importance of erecting a Church in this at present poor, but populous and growing suburb of New York, and send their mites; these will brighten our prospects of soon having our basement finished for use. This could not but result in the richest blessings to many souls now in a destitute and perishing condition.

Alvah Guion, Missionary and Agent.

N. B.—"He that hath pity upon the poor lendeth unto the Lord." The offerings of all will be most thankfully received. They may be sent by mail to the Missionary, Williamsburgh, or left with Messrs. Stanford & Swords, 637 Broadway, New York, or the Rev. T. T. Guion, No. 291 Jay street, Brooklyn.

Free Church of the Holy Martyrs.

The subscriber gratefully acknowledges the following donations for the poor:

From T. P. C., $10 for the destitute; several bundles of clothing from other friends.

Never, in an experience of fifteen years, has the Missionary seen so much misery in this city. Will not the prosperous alleviate it.

Further aid is much needed, and may be left with Stanford & Swords, 637 Broadway, or with James Millett, 308 Broome street.

The Missionary at Large gratefully acknowledges the receipt of the following sums:

W., $5, and A., $15; Mrs. Pierrepont, of Brooklyn, $6; from four little boys, a New Year's gift for poor children, four gold dollars; B., $5, and S., $5; an order for five dollars' worth of clothing, from a member of the Church of Ascension.

January 9, 1855. E. F. Remington.

Advertisements.

CAUTION AGAINST IMPOSTURE.—Whereas, a number of begging letters bearing my signature have been handed to many of the clergy and laity of the city, I feel it my duty to say that I give none such, and therefore request they will not be attended to.

JAMES MILLETT, Rector of the Church of the Holy Martyrs.

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Inkstand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in one lesson. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any child can use it with perfect ease. With this Magic Paper, likewise, one or four copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.

Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for all to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.

It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen, or five for $1. Single packages 25 cents.

Address, post-paid, N. HUBBELL, 167 Broadway, New York.

OPINIONS OF THE PRESS.

Hubbell's Magic Impression Paper.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*

Jan. 20, 1855. 3m

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 Broadway. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the "*Curiosity Shop of all Nations*," "The Palace of Elegance and Taste," &c.

Tuttle has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below

Fancy Goods Department.

Work-boxes, Dressing-cases,
Card, Odor, and Cigar cases,
Portfolios, Writing-desks,
Paper and Pen knives,
Taylor's Honey & Windsor Soap,
Toilet and Jewel cases,
Porte-monnaies, Tablets, Brushes,
Chess, Dominoes, Checkers,
Alabaster, Bronze, Parian,
Bisque, Statuary, &c., &c.

Reticule Department.

Tuttle has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the "*American Institute*" *at its last Fair.*

He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

Toy Department.

Villages, Cities, Camps, Farms,
Buildings, Animals, Railways,
Harmonicons, Pianos, Graces,
Magic-Lanterns, Tops, &c.
Kitchens, Rooms, Tools,
Book-cases, Bureaus, Guns,
Garden and House Utensils,
Wooly Dogs, Magnetic Fish, &c.
Coffee, Dinner, and Tea setts, &c., &c., &c.

Doll Department.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous "*Rag Doll*," *Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

Game Department.

This includes over 500 varieties of *Games, Dissections, Puzzles, Metamorphoses, &c.*, such as

German Tactics, Anagrams,
Magic Ring, Conundrums,
London cries, Regetta, &c., &c.
Lady of London, Jenny Lind,
Paul and Virginia, Ruth,
Bible History, Poor Richard,
Uncle Tom, United States, &c., &c.
National Costumes, &c., &c., &c

Baby-Jumper Department.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by Tuttle; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.

N. B. *The Elastics, or Springs, are now warranted.*

Tuttle most respectfully commends his large and varied stock to the friendly notice of the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the "*Emporium*" pleasant and agreeable.

N. B.—Visitors are always welcome, and goods shown cheerfully.

N. B.—The famous "Automaton Bird Tree," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the "*Great London Exhibition.*"

f11-1y TUTTLE'S EMPORIUM, 345 Broadway.

AT A MEETING OF THE SECOND NATIONAL Guard, held at their Armory, Broadway House, Jan. 11, 1855, the following preamble and resolutions were unanimously adopted:

Whereas, An all-seeing Providence has again visited our ranks, and taken from us, by death, another of our members in the spring-time and bloom of life,

Resolved, That in the demise of our companion in arms, Isaac Graham, we are called upon to mourn the loss of a true and faithful soldier and upright citizen, and a beloved brother.

Resolved, That to the family of the deceased we tender our sincere and heartfelt condolence in this their bereavement; more especially to his aged mother and to his sisters, who, in this dispensation of the Almighty, are deprived of a dutiful son and an endeared brother.

Resolved, That the Armory of this corps be draped in crape, and that we wear the usual badge of mourning for the space of thirty days.

Resolved, That a copy of these proceedings be transmitted to the family of the deceased, and that they be published in the New York *Daily Times, Herald*, and *The Churchman.*

ALEXANDER SHALER, Commandant.

Samuel Bigelow, Jr., Secretary.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.

WM. H. STEPHENS, First Marshal.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

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A large quantity of Straw Goods of all the latest styles. ap15-1y

WANTS.

WANTED—The Sextonship of a Church, by a man who can give good references as to character, qualification, &c., &c. Address F. W. DAY, 113 Eighth Avenue.

TO CHURCH CHOIRS.—A gentleman who can furnish unexceptionable reference for character and ability, and who has sung in an Episcopal Choir for many years, wishes to engage as tenor singer, and would take charge of a choir Address box 4,677, Post-office.

A GRADUATE of some College, who would be willing to reside in a private family in the State of Mississippi, and give instruction to two young gentlemen, will hear of a pleasant and profitable situation, by addressing A. A. M., 256 Seventh avenue. One having views to an entrance into Holy Orders would be preferred. jan 13-4t

LITERARY OCCUPATION.—Wanted immediately, a youth of good education to assist in literary labour, with the view of being trained for the Public Press. He must be a member of the Protestant Episcopal Church. Address, stating age and qualifications, with references, to T. R., Box 1603 Post-office.

NEW YORK EMPLOYMENT OFFICE, 478 Broadway.—Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [a1-1y] T. P. SAUNDERS, Proprietor.

CHURCH OF ENGLAND HOME FOR FEMALE SERVANTS, Instituted March, 1849, Organized May, 1854. 149 Grand street, New York.

This Institution aims to be *practically* helpful *to Servants*, by providing for them while out of place, and at a cheap rate, a comfortable, quiet, respectable Home, &c.; where, too, they may receive, systematically, useful and much needed information and training, calculated materially to assist them in discharging, *satisfactorily*, the *duties* they undertake to perform—as also the opportunity of being placed in the best and most eligible situations.

To Employers:—By raising the moral standard of Domestic Servants, and thus adding to their comfort, convenience, and happiness, by giving them competent, faithful, and worthy Servants.

The Clergy, Church Families, and Employers generally, are respectfully solicited to aid and encourage this enterprise, by their patronage, co-operation, and generosity. dec9-3m

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mh1-1y

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; American Girls with reference, free. Families satisfied, or no pay expected. Terms easy and reasonable. m4-1y

PUBLICATIONS.

THE FATHERS AND STANDARD DIVINITY.—For sale by STANFORD & SWORDS, 637 Broadway, general depot for the sale of the Publications of John Henry Parker and the Oxford University Press.

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They are made by an entirely new and improved process.
They are much stronger than other globes.
They are warranted against cracking.
They give the latest changes and divisions.
They are sold at lower prices than other globes.
They are put up in attractive and ornamental metallic bronze frames, (far superior in taste and durability to the old style of wood frames,) and are packed in neat cases, suitable to preserve them in the school room.

A descriptive Catalogue, with styles and prices, will be seen on application to the manufacturers.

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For sale by D. Appleton & Co., and A. S. Barnes & C., New York. oct. 28-1y-e3w-3.

THE CHURCHMAN'S MONTHLY MAGAZINE for January, 1855, is published.

Contents.—Biographical Sketch of Bishop Claggett, p. 1; Line for Epiphany, 7; The late Mr. Justice Talfourd, 8; Devil Worshippers, 10; Christian Education, 14; Julian's Attempt to Rebuild the Temple of Jerusalem, 15; Sketches from the Note Book of a Parish Clergyman, 18; Brute Sense, 26; The Two Travellers, 27; Scintillations from the Alps, 28; Constantinople, 33; Visit to the Grandfather, 35; The Mother's Grave, 42; Experiences of Life, 43; Epiphany, 46; Christmas Morning, 47; Beyond the River, 48; The Moon and the Stream: A Fable, 49; Servitude, 51; Editor's Table, 58; Book Table, 60; Ecclesiastical Intelligence, 63; Obituary, 64; Calendar for January, 64.

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Address, "Proprietor of Churchman's Monthly Magazine," box 1,395, Post-office. C. SHEPARD & CO., Publishers, N. Y.

EVANGELICAL KNOWLEDGE SOCIETY.—The Office and Depository of the Evangelical Knowledge Society is at No. 11 Bible House, Astor Place.

All orders for the Parish Visitor, Standard Bearer, and other publications of the Society, should be addressed to the Rev. H. Dyer, D.D., Corresponding Secretary. au5-1y

BISHOP POTTER'S PASTORAL LETTER.—So great has been the demand for the Pastoral Letter of the Provisional Bishop of the Diocese of New York, that a second edition has been issued, and is for sale at the Depository, 637 Broadway.

Prices—Single copies, 8 cents; $6 per hundred, or, by mail, post paid, 12 copies for $1; 100 copies for $7.

Also, for sale at the Depository, a few copies remaining of the Rev. Dr. McVickar's Sermon at the opening of the late Diocesan Convention.

The Bishop of Montreal's Sermon at the Consecration of the Rt. Rev. Horatio Potter, D.D. Address orders to

jan 13-4t DANIEL DANA, Jr., Agent, 637 Broadway, N. Y.

CASH MUSIC STORE.—Music at Half Price.—

NEW YORK, 1st January, 1855.

WM. HALL & SON, No. 239 Broadway (opposite the Park), have decided to reduce the price of their entire catalogue and stock of non-copyright Music to an average of one-half its former prices.

In order to afford this reduction, we are obliged to adopt the cash system; and we believe that our friends, and the public generally, will be even better served than heretofore, by a strict adherence to this principle.

In regulating our prices, we have adopted our national currency, and have, as far as possible, made the prices in decimals.

The price will be marked on every piece of music. The non-copyrights thus—"Reduced price, —— cents;" and the copyrights thus—"Copyright, —— cents." All the non-copyright Music printed previous to this arrangement will be sold at one-half the old prices.

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Orders from any part of the country, inclosing the money, will be promptly and faithfully attended to.

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THE AMERICAN PICK (Fourth Volume, 1855.)—This illustrated weekly, published every Saturday, is about to commence its fourth year. It has become a favourite paper throughout the United States. Beside its designs by the first artists, it contains witty editorials of character, and will carry cheerfulness to the gloomiest fireside. Its variety renders it a favorite in every family.

It contains, each week, a large quantity of Tales, Stories, Anecdotes, Scenes, and Witticisms. The "Recollections of John C. Calhoun, by his Private Secretary," will be continued in the *Pick* until finished, and then a copy will be sent free to every subscriber whose name shall be upon our mail book. Each yearly subscriber to the *Pick* will receive the double-sized Pictorial sheets for the Fourth of July and Christmas, without charge. Each of these Pictorial sheets contains over 200 splendid designs.

The subcripton price to the *Pick* is $1, cash in advance. Six copies for $5. Thirteen copies for $10. Letters must be addressed to Joseph A. Scoville, Proprietor, No. 26 Ann street, New York.

Jan6 4t.

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION AND CHURCH BOOK SOCIETY Have just published

The Little Episcopalian; or, The Child taught by the Prayer Book. By M. A. C. With two fine Engravings. 271 pp. 16 mo. Muslin 63c; 18 mo. Library, 38c; paper covers 25c.

Cornelia; or, The Deaf Mute. By the Rev. Henry W. Lee, D. D., now Bishop of Iowa. With a Portrait of the subject of the Narrative. 72pp., 18 mo. Muslin 25c; Library 15c; paper covers 8c;

Arthur Granville; or, The Gifts of God. By Anna Maria Glennie. With Engravings. 72 pp., 18 mo. Muslin 25c; Library 15c: paper covers 8c.

Time as it Flies,—The Day; The Night; The Week; The Month; The Year. 80 pp., 32 mo. Muslin 12½c: and in five separate books of 16 pages each.

Tales of Instruction and Warning.

Fatal Wishes; The Lost Ring; The Burnt Child. 80 pp., 32 mo. Muslin 12½c; and in three separate books.

Package No. 19, contains the eight little 32 mo. books above named, at 12½c.

Also, expected to arrive very shortly, an Invoice of Publications of The (London) Society for Promoting Christian Knowledge.

Orders to be addressed to DANIEL DANA, Jr., Agent,
dec9-tf] 637 Broadway, New York.

SOMETHING NEW, BEAUTIFUL, AND USEFUL—ENTITLED THE CHRISTIAN ERA. By James P. Grout, A.M. and F R. S. An Artistical Tableau, describing and explaining the most important events in the life of Christ.

The Tableau is not only attractive on account of its artistical value, as an ornament to decorate the walls of a parlor or an office, but also on account of its great usefulness.

The whole size of the Tableau is 26 inches by 21, and presents in one view the most important events in the life of our Lord and Savior, a computation of time of the different Christian festivals, as well as many other useful calculations, such as the different phases of the moon, rising and setting of the sun, length of days and nights, etc., etc.

The chief ornament of the Tableau is the representation of the nativity of Christ; this event is represented within a Gothic structure, in the margin of which are the four Evangelists, Matthew, Mark, Luke, and John, and over them are two angels in praying attitude, saluting and reverently praising the new-born infant, and announcing the joyful event to two other angels adjoining them and more toward the central part of the structure, in the words of the New Testament: "For unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

The Gothic structure, above mentioned, is surmounted by Christ standing in an elevated position, displaying a banner as the Prince of Peace; and in the center of a sun whose radiating beams symbolize that Christ's teachings will illuminate the whole world. In the extreme upper corners are two flying figures, each with a scythe in his hand and an hour-glass on his head, which indicate human instability and the swiftnes of time. On the right and on the left of our Lord is an angel in a keeling posture, signifying that he, being the Son of God, is over the angels. Next to these angels are four statues, emblems of the virtues which Christ constantly practiced, namely, Hope, Charity Faith, and Patience.

The margin of the Tableau is embellished with 16 neatly executed pictures, presenting the chief events in the life of our Savior from his birth to his ascension, in the following succession: the three wise men from the East, the flight of Christ's parents with him into Egypt, his baptism by John, his being tempted, his conversation with the woman of Samaria at the well, his healing the blind and the dumb, his walking on the sea to his disciples, his ride into Jerusalem, the institution of the Lord's Supper, his prayer in the garden of Gethsmane, his trial before Caiaphas, his crucifixion, his being taken from the cross and burial, his resurrection, his appearing in the midst of his apostles, and his ascension into heaven. Each picture is accompanied with appropriate reference from the New Testament.

Between the sides of the Gothic structure in which the nativity of Christ is illustrated, and the margin of the Tableau, are two tables, one on each side, containing all the moveable festivals which occur from 1854 till 1904. Viz. The Domical Letter. The interval between Christmas and Lent; Lent, Easter and Whitsuntide.

Each of these tables is on the graceful foldings of a rich tapestry which depends from the talons of an eagle that likewise carries in his beak a banner with the inscription: "Remember the Sabbath day to keep it holy."

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The Tableau has four embellished dials; the one in the upper part has to be turned at the commencement of each month, and then shows the month, the ensuing festivals during that month, the signs of the zodiac, the rising and setting of the sun, length of days and nights, the former symbolized by the cock and the latter by the bat.

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